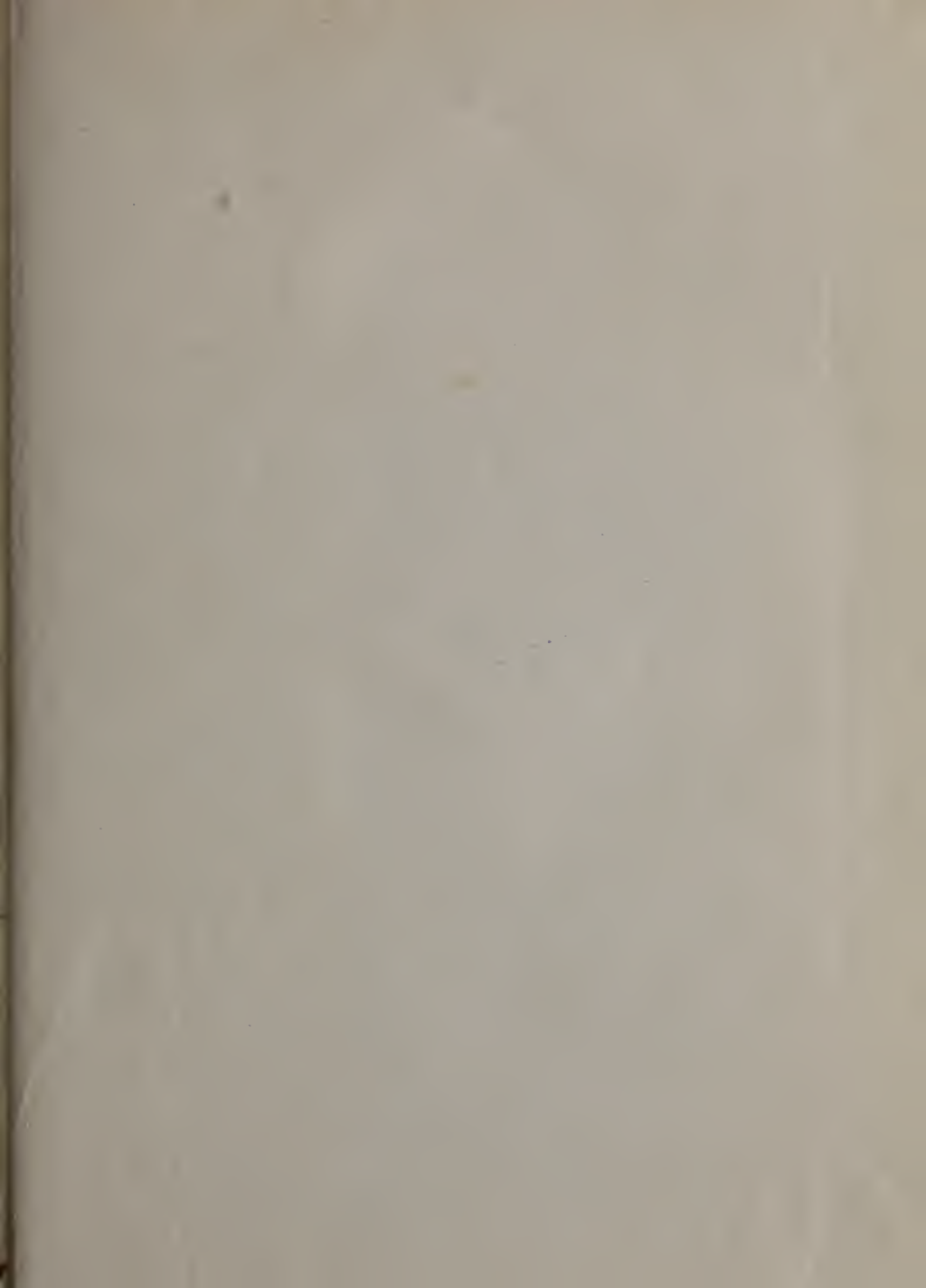


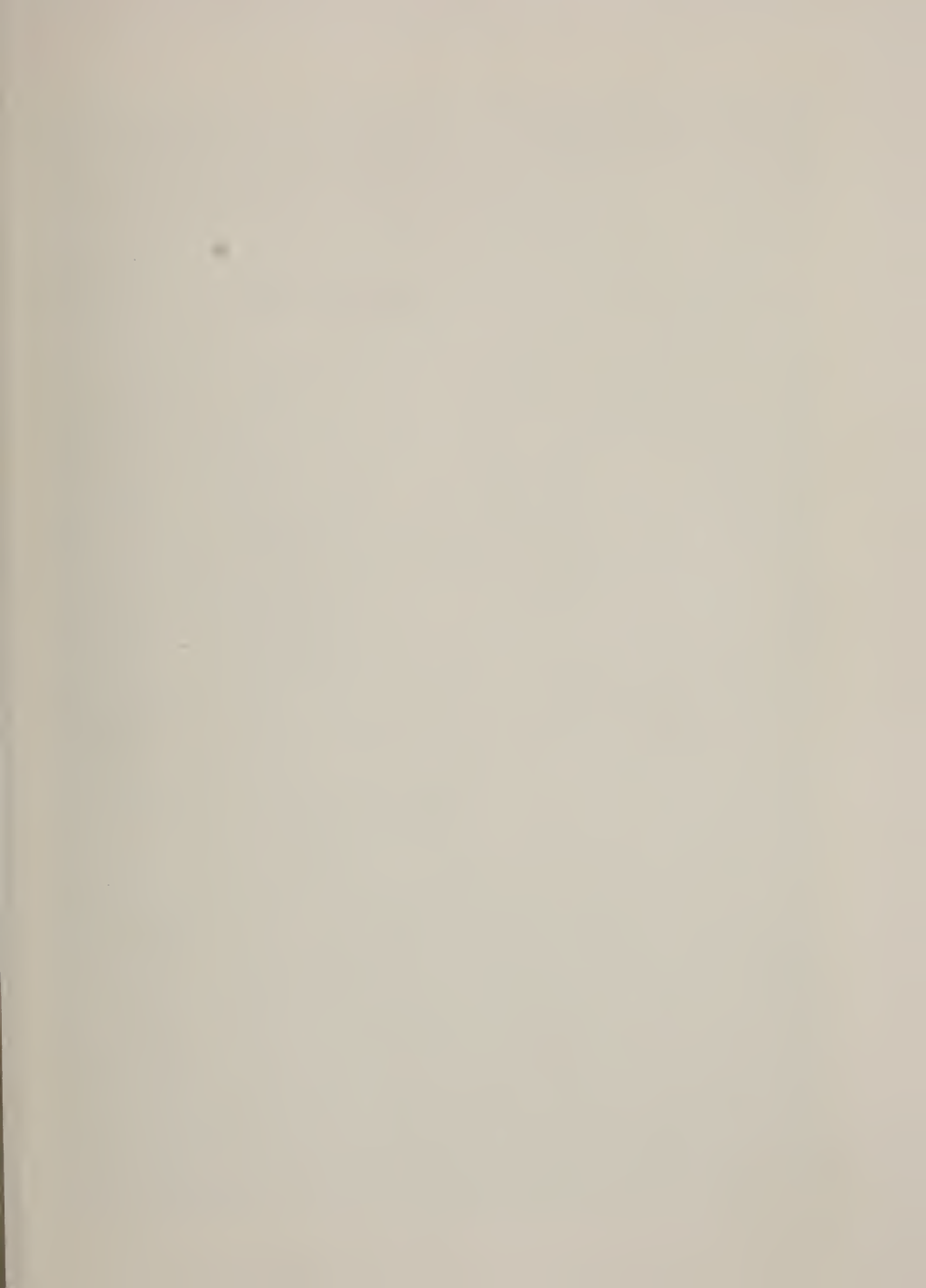
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Celestial choirs, from courts above,      And angels, with their sparkling lyres,  
Shed sacred glories there;                      Make music on the air.



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Expect Great Things from God. Attempt Great Things for God.

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### PROMISE.

BY EMILY HUNTINGTON MILLER.

[Read at the Woman's World's Missionary Congress in Chicago.]

"As ye go, preach, saying, The kingdom of heaven is at hand."

Kingdom of light! whose morning star  
To Bethlehem's manger led the way,  
Not yet upon our longing eyes  
Shines the full splendor of thy day.  
Yet still across the centuries falls,  
Solemn and sweet, our Lord's command;  
And still with steadfast faith we cry,  
"Lo, the glad kingdom is at hand!"

Kingdom of heaven! whose dawn began  
With love's divine, incarnate breath,  
Our hearts are slow to understand  
The lessons of that life and death.  
Yet, though with stammering tongues we tell  
Redemption's story strange and sweet,  
The world's Redeemer lifted up,  
Shall draw the nations to his feet.

Kingdom of peace! whose music clear  
Swept through Judea's starlit skies,  
Still the harsh sounds of human strife  
Break on thy heavenly harmonies.  
Yet shall thy song of triumph ring  
In full accord from land to land,  
And men with angels learn to sing,  
"Behold, the kingdom is at hand!"

—*Heathen Woman's Friend.*

MISS JOSEPHINE BUTLER said, in Exeter Hall, that we were always in danger in our work of falling below its high level of tone and motive; we need screwing up again and again. Has indifference, or the pressure of many cares, loosened our hold on our missionary zeal? Have we lost our sensitiveness, our intensity, our depth of feeling? If so let us gain new inspiration from Mrs. Gates's broad outlook on another page; from the beautiful Christmas time which brings the birth of our Lord, his life and death, so near to our hearts. Let us try to realize anew the height and depth, the length and breadth, of our high calling.

How shall we raise money for the missionary treasury? Here is a plan recommended by some one who has evidently tried it with success: "The best way to raise money is to put your hand down into your pocket until you get a good grip on the money, and then—raise it!"—*Ex.*

THE two most helpful features of modern missions are the elevation of heathen womanhood abroad, and the consecration of Christian womanhood at home.—*Ex.*

HEARD in the Woman's Building of the World's Fair, near the exhibit of the Woman's Boards of Missions:—

*Wife:* "W. B. M.; what does that mean?"

*Husband:* "Women Beat Men, of course!"

THE shrewd advice of the countryman to his son, "Don't wait for something to turn up, but turn something up," may also be good advice for a feeble auxiliary.

JOHN WESLEY is credited with advising that the church be divided financially into two great classes: "Those who need help," and "those who can help." Apropos of this, a Scotch deacon came to a man who shook his head when the contribution box was presented.

"Put in something," said the deacon.

"I am too poor," the man replied.

To this the deacon responded: "Then take out something, for we are taking this collection for the poor. Pay your respects to the contribution box in one way or the other."

IN some parts of India children are held in the rain to wash away the measles. It is effectual, also, in washing away the children.

NINE of the sovereigns of Japan have been women.

LET us always remember that there are no "hard times," no "financial stress," with God. The more limited the means of his children are, the more abounding should be their prayers that his treasury may be filled.



MISS IDA KAHN, a medical student at Ann Arbor, is said to be a direct descendant of Confucius. Would the old Chinese, if he were living, be horrified at this position of his grandchild of many generations? Or, being an astute philosopher, would he have seen the wisdom of elevating the women of the great empire of China?

LORD ROBERTS, just as he was leaving India, said in the presence of the viceroy and other officials: "The large majority of the women of India live outside the great towns; and for these—probably not less than one hundred and forty million—skilled medical aid is at present an impossibility. . . . It is extremely improbable that native ladies, or even those of the inferior classes, will ever allow themselves to be attended by male doctors. It is therefore essential that women should be trained to carry on the work of doctors and medical subordinates."

IN giving an account of a skillful operation performed by lady doctors at the Lady Kinnaird Memorial Hospital, in Lucknow, a native newspaper remarked that the age of miracles was not yet over, for Jesus Christ was still working miracles by the lady doctors engaged in zenana work.

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## HINDU FESTIVALS.

BY MRS. EDWARD HUME.

ACCORDING to Monier Williams, "a glance at the Hindu calendar is sufficient to show that no nation upon earth rejoices in a longer list of holidays and festivals, qualified by fasts, vigils, and seasons of mortification," than do the people of India. These festivals are irregularly distributed throughout the year; the first one falling in January, and the last one in November. There are twelve feasts of great importance to the Hindus, most of which are fixed for certain lunar days; some, however, are regulated by the supposed motions of the sun. In addition to these there are innumerable minor feasts,—those celebrated for deceased members of families; birth and marriage feasts; and feasts occurring in every high-caste home where there is a son, at the time of his investiture with the "Sacred Thread." As most of these festivals are associated with religious rites and ceremonies, the observance of them is held to be an act of piety, and all work is of a necessity set aside at such times.

The more important Hindu festivals are, six of them, in honor of some great exploit achieved by one or another of their gods. Three are feasts in honor of the birthdays of three of their male deities. One in honor of the symbol of Siva, is more a fast than a feast. One is the Holi, which lasts

for several days, during which time the foolish and immoral acts of the god Krishna are rehearsed and enacted. And one great festival is held in honor of the sun's having reached the southernmost point of the ecliptic, and at that date turning to begin his northern course in the heavens.



A YOUNG BRIDE OF THE MERCHANT CASTE.

This last-mentioned feast is a time of great rejoicing. In some parts of India, during this festival, all who own cattle make much of them, garlanding and worshiping them with great display. The poor bullocks and oxen that are sadly abused the whole year long are this day fed to the full, and led

in procession, with their horns bedecked with tinsel and chrysanthemum wreaths; their bodies often being painted in spots in bright colors. Many a quarrel arises among the owners of the cattle as to whose is the right of precedence in going first out of the gate of the city or village onto the open highway with his bullocks. The dark, mouse-colored skin of the homely buffaloes is used as a very effective background for gold-leaf or scarlet paint; and we have frequently seen at this time of the year groups of fairly "illuminated" buffaloes going along the streets of Bombay, enjoying, because it is their feast day, the right to walk as slowly as is their wont, without being beaten, to hasten them along. The crows, too, have a day of feasting. The



A NATIVE WOMAN MAKING BREAD.

thought that possibly the spirit of some dead ancestor, in some one or other of his transmigrations, might have become embodied in some crow, makes the Hindu feel that it is incumbent upon him to worship at least one day in the year all crows in general. The worship consists chiefly in the setting of a dish of food outside of the house, where the crows will at once come to it, and in repeating some petitions to their ancestors. This is served for the crows, upon that special day, before any one in the home is allowed to partake of any food prepared. It is puzzling to an ignorant Hindu, at such a time, to see a cat come and eat the food thus set apart.

But our illustrations to-day are those of women in connection with wedding feasts. We have in the first picture an ordinary Hindu bride, be-decked and bejeweled, as they feel that a bride must be, from nose to toes, in ears and nostrils, on neck, arms, and ankles, with sometimes a gold or silver girdle around the waist. The unfortunate young girl must support all this finery, and display it during the days of her wedding feast, be they many or few (as she is rich or poor); and be she never so weary, she must be carried about for a succession of nights in a wedding procession. While this procession marches through the streets to display the betrothed couple (for they do not ride or drive together after being married), there are usually some women of the home who remain behind, to superintend or to prepare the food to be furnished all the relatives and guests who return after the procession to feast in the bride's home.

In one of the pictures you have a woman seated and making the flat cakes of unleavened wheat bread, such as are the staple food of all the better classes of Western India. These are sometimes offered plain, with a rich custard of milk thickened with almond or rice flour and flavored with raisins, pistachio nuts, cardamoms, nutmegs and mace. Sometimes this bread is made with a filling of pulse flour mixed with brown sugar, and spiced with dill or caraway seed and pounded nuts of certain kinds. It is a tedious process to make this, and the women have a superstitious feeling that unless it is done before daylight, this kind of wheaten cake, or *puranachipoli*, will never be light. Often a family will occupy weeks in preparing all kinds of sweetmeats that are supposed to be the necessary accessories of these wedding feasts, and everything that can be done beforehand is made ready in anticipation. The rice and curry always provided has to be cooked, as does the bread, just in time for serving the feast. The marriage ceremony with the Hindus has its solemnity in the astrologer's predictions as to the favorable conditions of the planets, and in the satisfaction of the blessing of the priests, which is supposed to come through them from the idol gods. When one remembers that the priest will bless or curse according to the amount of money received from the family of the bride, and when one has once seen a wedding ceremony stopped, and a fierce wrangle ensue, because the priests had received less than their greed had demanded, one mourns a family union that is dependent upon such blessing, and longs for the time to come when our Lord himself may be the priest and Divine guest whose presence shall grace the marriage feast.

In the third illustration we have a *sadhu*, or sacred man,—one who counts himself holy, to whom the people must give alms as to a god, and who, by means of paint, ashes, beads, ornaments and bones, so defiles and

makes himself hideous as to terrify the people. For fear of a curse from such a man the people will part with much that they have. There is no greater curse to the people of India than are these men, who are always everywhere to be seen, in every village and town and on every highway, as they go about begging for alms, or fulfilling vows of penance, which are regarded as the greater proofs of their sanctity. Their harvest time is a festival, when they



A RELIGIOUS DEVOTEE.

can press their claims upon the multitudes. Occasionally one of these men is led to examine the Bible, and being convinced of the truth has been converted; but it is not often that this takes place.

Of the three birthday feasts, the one of the Hindu god, Krishna, is as widely observed as any. The Hindus relate that at one time when Vishnu (one of the Hindu Triad) was about to take upon himself a new incarnation,

he pulled out two of the hairs of his head, the one white and the other black. Of these, the latter, the black one, became the god Krishna, and the former his brother, Bala Ram. The king of the country where Krishna's mother lived had been told that her next child would reign in his, the king's stead. So, on hearing of Krishna's birth, the king himself went to their home, for the purpose of killing the child. In the meantime Krishna's friends had miraculously transferred him to a distant village in the north of India, so that his life was spared.

The above reads in part like the story of Herod's attempt to find and slay the infant Jesus; and Hindus ask us why we may not substitute the name of Krishna for Christ in the hymns of praise we teach the children in our schools to sing. But the birth of Krishna brings no thought of purity and blessing to mankind, as does Christ's birth to all who know him. On the contrary, the tales about Krishna relate of mischief, wickedness, and immorality. And any one who hears them longs to see the Hindu holy days and festival seasons changed from occasions for wrong-doing, foolish display, and idol worship, to seasons of making others glad, and of honoring in their rejoicing our Saviour, Jesus Christ.

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## TURKEY.

### CHRISTMAS IN THE SCHOOL IN SMYRNA.

BY MISS AGNES M. LORD.

DEAR READERS OF THE LIFE AND LIGHT:—

I have been asked to give you an account of one of our Christmas celebrations in the Smyrna school. We ought really to celebrate Christmas very much, considering that we have three Christmases, of New Year's Days—which are observed as we observe Christmas,—two, and a Christmas time lasting almost four weeks. One fairly feels confused with so many Merry Christmases and Happy New Years, and hardly knows whether it is this year or next year, or the year after next. And yet, my first thought was, it is impossible to give an account of a Christmas celebration in our school, for we never celebrate Christmas. Perhaps I may tell you instead why we do not celebrate it, and how we enjoy it without any celebration of our own.

Do not think we do not observe our own dear Christmas; there is no day like it in all the year. Our first taste of it is on coming to our rooms after dinner the preceding night. Though the door is locked, and the key safe in the pocket, some sprites have entered through the keyhole, and our room is a perfect arbor of greens, and Christmas cards and beautiful glasses of

golden sweets cover the table. All the evening the girls are bringing in branches from the orange trees in the garden, and with great delight festooning the stairways with the glossy green leaves, or adorning the parlor with the tall palm branches and light sprays of the acacia. Christmas is in the air, and every one has that peculiarly happy feeling in her heart which only comes on that sweet day.

Ah! but Christmas has really come. We can almost see the silent fields, the peaceful flocks, the shepherds awe-struck, the heavenly choir, the glory all around! And, surely,

“The air, such music loth to lose,  
With thousand echoes still  
Prolongs each heavenly close.”

For what is it that awakens us “or ere the point of dawn”? A rustle at the keyhole,—a hush; how soft and sweet it comes.

“Silent night! holiest night!  
Through the darkness beams a light.”

It must be angelic voices! Slowly, slowly it dies away in the distance, as the white-robed singers pass silently down the corridor, pausing before each door, until all are awakened by the sweet strains; and the music, which seemed so heavenly, so near the fields of light, gives place to most cheerful and earthly cries of “Merry Christmas!” “Merry Christmas!” resounding through the dormitories.

Mr. Perrin, our kind and generous English friend, architect of our church and school buildings, never forgets us. The great sprig of mistletoe, with its wax-like berries, his gift, we hang over the parlor door, which gives us an excuse for claiming a Christmas kiss from each of the girls as she comes in for morning prayers. Our dear missionaries, Mr. and Mrs. McNaughton, are with us, and their little Janet and Dorothy, the sunshine and pets of the school, give a real atmosphere of home. All of us have Christmas verses to repeat, Mr. McNaughton reads the precious Christmas story, and with a short talk, some Christmas hymns and a prayer, we begin the day.

At noon there will be turkeys for dinner, and some honey-sweet pastry cakes, of which the girls are fond; in the evening, games in the parlor, teachers and girls together,—pantomime charades, magic music, it may be, if the parlor chairs are feeling pretty strong, “Going to Jerusalem,” for the delectation of the younger ones.

This, dear friends, is our very simple way of spending Christmas; no Christmas tree for the girls, no entertainment of any kind. Shall I answer now my first question, Why do we not celebrate Christmas?

For several years friends from America sent us beautiful Christmas gifts

for our girls. Every year we had a Christmas tree, or something of the sort. Gradually the conviction strengthened that the true joy of Christmas for scholars was in giving, rather than receiving. Our girls were, scarcely any of them, needy. They had gifts at home. They would be much happier if they made a Christmas merry for some of the many, many poor ones about them. This thought, I believe, came to us first from observing how much more real pleasure we had in preparing the tree than the girls had in receiving their gifts, even. And so it came about that we decided to have no more trees for ourselves, but to remember the words of the Lord Jesus, how he said, "When thou makest a feast call the poor, the maimed, the lame, the blind."

Thoughts of Christmas came to us early last year, when one Friday afternoon, in our meeting of the King's Daughters Society, which embraces almost all the older girls in school, as well as the teachers, it was proposed that we should prepare a Christmas box for Elizabeth's school in Manissa. The suggestion was received with enthusiasm, and the secretary instructed to write to Elizabeth to send us the name, age, and condition of each of her pupils. Elizabeth's name will be recognized by some of you. One of our brightest scholars and most faithful Christian girls, last year she stayed out of school to teach for us a year, and so gain some experience before continuing her course. Soon after, the reply to our inquiries came; and as the names and descriptions were read in our meeting, amid considerable merriment, each King's Daughter chose the boy or girl of her fancy for her own. The day before the holidays all the gifts were ready, each neatly marked with the name of the child and Christmas wishes, and the box was packed.

It was a happy day at the old Konak, in Manissa, when the Christmas tree was dressed. Five of our King's Daughters who were spending the holidays in that city, were delegated to carry the gifts and prepare the tree. This dear, picturesque old house was built by a wealthy Turk for his harem. Upstairs, at each of the four corners of a great hall, he made two rooms for each of his four wives; and made them so as to be locked and unlocked on the outside only! Then, having built between his own much finer dwelling and the harem a wall so high that the ladies could by no possibility peer over even from the second-story windows, I imagine this lord felt that he had his beloved wives pretty well under control!

Here in one of these large apartments, now so bright and cozy,—the sitting room of our dear missionary's family,—our girls filled the candy bags, brightened the cheeks of the oranges and rosy apples with dabs of gold leaf, a little package of which our thoughtful president had tucked in with the other things, labeled the cards, and prepared the colored candles. Then what a



happy time we had putting them on the tree! Perhaps you would not think it a very pretty one. It was only a branch of a pine, but Mr. McNaughton made it as shapely as skillful hands could; and when the afternoon came, and the bride, with her streamers of gold falling over her long, white train, was enthroned in the center, and the candy, and fruit, and bright cards filled out the somewhat angular outlines of its figure, and the light of the little candles twinkled through the green, it did seem worthy of the admiring glances of the dear children. And although there was no doubt of their happiness, brighter still shone the happy look in the faces of the King's Daughters as they helped distribute the gifts. We saw with joy that our plan was successful. Our girls were finding the way to have a happy Christmas.

But how were our girls in Smyrna making their Christmas merry? A little before the holidays, one afternoon at the close of school, you might have seen the girls and teachers all assembled in the schoolroom. The president of our King's Daughters Society is at the desk. She reminds us that Christmas is near at hand, and she has divided us, according to our custom, into committees of three, to make Christmas merry for our "poors." Then follows a lively discussion as to what thirteen families are most needy,—for we can only provide for that number,—and a little good-natured quarreling as to who shall have which. One prefers the old woman with her only son,—a child of seventy years! Another chooses the widowed sisters, with their numberless little ones, because it is so nice to take things to the children. Our dear young president puts in a claim for the poor blind woman, with her grandchildren whom she cannot see to keep clean, and the lone old lady in the tiny room with mud floor and leaky roof. Miss Lawrence's family, as we always designate it, falls, of course, to her. Sadly enough they need some cheer, for the father is too ill to work, the children almost too many to count, and all sick with, or just recovering from, the smallpox. And so at last all are provided for,—the dyspeptic man, the paralytic, the roofless woman, the woman without a voice. Then consultation of committees follows. Some plan to go the day before and clean the rooms of their poor friends, and give them a few *paras* to visit the Turkish bath. Some agree to get and make warm garments, some to buy playthings, and all to take food and fruit. One dear, efficient girl cut out and made a warm sack for her "voiceless woman," a dress of pretty flannel for her ten-year-old daughter, besides dressing a dolly for the little one.

Dear friends, this is the explanation, perhaps too fully given, of the way in which we enjoy Christmas. So we have all, teachers and pupils together, tasted of the ineffable joy that comes to those who try, however humbly, to follow in the footsteps of the Heavenly child Jesus.

## MEDICAL MISSIONS.

BY ISABELLA BIRD BISHOP.

[Written for LIFE AND LIGHT and the World's Conference of Women's Missionary Societies, Chicago, Sept. 29, 1893.]

IT is as a traveler that I am asked to address this audience, and as one who has been converted from indifferentism to the duty and importance of missionary effort, by seeing in the foreign mission field the work and influence of the consecrated lives of Christian men and women, many of them citizens of your great republic. In four years and a half of Asiatic traveling, during most of which time I have lived among the people with an interpreter, I have learned of the sore needs of the unchristianized world, with its sorrows and its sins.

Here and in Britain, those who stay at home and help missions naturally dwell more on the work done. To me it is the work undone which bulks appallingly,—the ten hundred and thirty million without Christianity nineteen centuries after His birth, and the awful fact that, in spite of the increased activity of the church, heathenism has so gained upon our efforts that while something under four million of persons have received baptism on making a Christian profession within this century, the natural increase of the world's non-Christian population has been two hundred million in the same time. It may be that "the times of this ignorance God winked at" when our knowledge was but of the fringe of heathendom; but in our age, when travelers have scarcely left any region untouched, and geographical, ethnographical, and anthropological societies bring the knowledge of "dark continents" and the condition of their peoples to our very doors, apathy or half-heartedness is without excuse, and our responsibility is vastly increased by our enlightenment.

On no point is our modern information more explicit than on the amount of suffering which is everywhere the result of native methods of medical treatment; and in little more than half a century the Church, waking up at last to see that in order to do her Lord's work she must adopt her Lord's methods, has increased her number of medical missionaries from something under ten to three hundred and fifty-nine, seventy-four of whom are women; all pledged to obedience to the Master's double command, "Heal the sick, and preach the gospel." But what are they among so many?

We are all painfully aware of what sickness means among ourselves,—the physical suffering, the torturing anxieties, the upset of plans, the incapacity for bread winning, the day and night watching, the ups and downs of hope, and oftentimes its slow and anguished abandonment, and much besides; but we also know what it is to have at command the skill, kindness, and devoted attention of the most generous of professions, with every

expedient for alleviating suffering which modern science has devised. We know how everything which can tempt the appetite, or give even temporary ease, is procured at any cost; we know the patient self-sacrifice of friends and relations, the tender touch, the sympathetic tones, the ransacking for our benefit of all the sources of comfort and interest, and the skill and expedients of that modern blessing, the trained nurse. Among us, the sick person becomes temporarily royal, and the sick room sacred ground. Every voice and footfall is hushed, knockers and bells are muffled, ordinary occupations are modified or suspended, the patient is the pivot on which for the time the household revolves, and all that is choice or beautiful finds its way to the sick room. With all the sorrow and suffering of illness among us, it is often a time of singular revelations of depths of tenderness previously undreamed of, of beauties of self-denial in commonplace characters hitherto unsuspected, and of abounding kind-heartedness among many who were formerly strangers. And to the credit of the Christianity which has enlightened us, it must be added that our noble medical charities are open, like the Great Physician's compassion, "without money and without price," to the lonely and outcast poor, and that those who, from various circumstances, cannot be cared for in their own homes, receive in our magnificently equipped hospitals every attention which it is in the power of our best physicians and nurses to bestow.

Above all, the pious ministrations of ministers and Christian friends soothe and strengthen the spirit; a peace which passeth understanding possesses the believer's soul; and when human help is vain, the rod and staff of the Good Shepherd are at hand amidst the swellings of Jordan, and the Saviour's voice speaking of life and resurrection is heard above the footfall of the King of Terrors, as the soul passes unharmed unto Him "who hath abolished death, and hath brought life and immortality to light through the gospel."

But what does illness usually mean in non-Christian lands?

We must remember that throughout the greater part of the heathen world illness is believed to be the work of demons, or, more correctly, a form of demoniacal possession, and a sick person is an object of loathing, as well as of fear. The house is regarded as polluted by his presence; in many lands he is removed to an outbuilding, where he is supplied once a day with food and water, and he is shunned by his nearest relations.

If his healing is desired, the doctors and priests are summoned; gongs and drums are beaten; fires are lighted as the centers of diabolical dances, accompanied by frenzied chants; incantations and exorcisms are resorted to; the stomach of the patient is beaten with clubs, to drive out the supposed demon; he is subjected to untellable tortures; and often when the malady becomes

chronic, or is severely infectious, he is carried to a mountain top or river bank, supplied with a little food and water, and is left to die alone.

In the case of women, and especially of the secluded women, the barbarities inflicted by those who profess to attend them in sickness, the *dhais*, and others, cannot be related in such an audience. It is enough to say that native midwifery abounds in ignorant and brutal customs, which in thousands of cases produce life-long suffering, and in many, fatal results.

It is not unusual in polygamous households for discarded or uncared for wives to bribe the midwife to inflict such an injury upon the favorite wife during labor, as shall render her incapable for further childbearing.

In Africa, as is well known, the "witch doctor" not only inflicts horrible barbarities upon the sick, and infinite wrongs upon the innocent, but it is less well known that in comparatively civilized Asia, the native systems of medicine are usually mixed up with witchcraft, astrology, and demonology, and are compounds of empiricism, superstition, and ignorance, and nowhere more so than in China. I by no means intend to say that there are no efficacious remedies in the hands of the native doctors, or that their methods are always intentionally barbarous. Much of the barbarity is the result of gross ignorance and superstition.

In all countries a belief in the efficacy of certain idols, shrines, stones, trees or waters prevails; and no Buddhist, Hindu, or Moslem would spend an hour of the day or night without a charm, amulet, or talisman, purchased from the priests, around his neck or arm, with the object of warding off sickness.

The shrines of the medicine gods of all nations are sure of votaries and offerings, and even in modern Japan, the red lacquer medicine god Binzuree is universally resorted to by and for the sick, the method of invocation consisting in rubbing with the finger that part of the idol's person which corresponds to the afflicted part of the patient.

Of the sanitary and antiseptic precautions required in sickness these people have no knowledge, and their wounds, whether natural or artificial, are in hot weather alive with maggots.

The alleviations which in Christian countries mitigate the sufferings of the dying are unknown to them, and they regard death as the triumph of the supposed demon. Amidst beatings of gongs, drummings, shoutings, and incantations, with their dying thirst unassuaged, and with their nostrils plugged with a mixture of aromatic herbs and clay, or with the mud of sacred streams, our heathen brethren and sisters are passing in an unending, ghastly, reproachful procession into Christless graves at the rate of forty-three million a year.

Ghastliest and most solemn thought, that for every minute in which we have been assembled here, eighty-three Christless souls, from deathbeds such as these, have passed into the presence of their Judge and ours!

Their physical woes justly move us, but their Christlessness and hopelessness have an infinity of piteousness. Over their sick beds no Divine Comforter broods, no revelation of the Fatherhood of God or the brotherhood of Christ has reached their ears, or one glimmer of that light which He who is "the resurrection and the life," has shed on the future of the human spirit. Where are our agonizing prayers? where is our heart-brokenness? where our great personal self-denials for the heathen?

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain," groans the prophet Jeremiah. When St. Paul wrote of those "whose end is destruction," it was on a page blotted with his tears; and when He who alone knows what destruction is, beheld the city which was to reject him, his tears flowed over its self-chosen doom.

Nearly all doors are now open to the medical missionary. Who will enter in, of you my Christian sisters? The person of the hakim is everywhere sacred. It is the glorious work of the missionary physician to overthrow those barbarous systems of medical treatment to which I have briefly alluded, and to substitute for them the scientific methods, the skill, and the suavities of European medicine, as well as to inculcate tenderness for suffering and reverence for human life; and to our medical sisters is the special honor given to enter the domestic Bastiles of the East with healing and light, and to make an end, by their skilled and beneficent methods, of the barbarous practices of native midwifery, and of the many remediable sufferings of our own sex.

But it is as the missionary physician, "the Hakim in Christ's likeness," "the Hakim with the Bible," that the medical missionary follows in the Master's footsteps. He must subvert worse systems, even, than those of the native treatment of diseases.

In the dispensary, the home, and especially in the hospital, he has opportunities which fall to the lot of no other, of awakening a sense of the disease of sin,—of sin which cannot be atoned for by penances, pilgrimages, or gifts, or washed away by ceremonials, ablution, and of gently opening the blind eyes to the love and atonement of Him whose servant he is. In Moslem and Buddhist lands the evangelistic missionary is unsought, unwelcomed, shunned. He must create his work by slow and persevering toil, and at the best he rarely reaches the undercurrents of the thought and life of the people among whom he dwells.

In the case of the medical missionary, the work seeks him, claims him, pursues him, absorbs him. Crowds, compelled by the grip of pain, throng around him; and as soon as his stammering tongue can speak of Jesus, his audience is ready to listen. Without effort he learns the inner lives, the religious ideas, the superstitions, the social difficulties, the criticisms on Christianity, the pressure of circumstances, the ignorance, and the cravings of all classes; and some, at least, of those who have learned to love and trust the servant, are won to love and trust the Master.

In a survey of many mission fields, and of vast, unevangelized regions, especially in Asia, where Christianity comes into contact with Islam and the higher philosophical non-Christian systems, I have come to think that the multiplication of male and female medical missionaries is the most important work in connection with missions which lies before the church, as well as the most blessed form of missionary effort to which young men and women who are consecrated to foreign service can aspire.

Bodily suffering and spiritual blindness are calling with an exceeding bitter cry for the healing life work of consecrated men and women, but the need can be met by the consecrated alone. For the half-hearted, the indolent, the selfish, the doubting, and the unloving there is no call and no room. There must be the "double qualification,"—intense love to Christ, and intense love for those for whom he died.

In conclusion I desire to emphasize my unqualified testimony to the value and power of medical missions. To my thinking none follow more closely in the Master's footprints than the medical missionary, and in no work are the higher teachings of Christianity more legible and easily recognized. The true missionary doctor witnesses by his life work to Christ the healer, and is an epistle of Christ; translating Christ's love and teaching into object lessons, which all can understand.

Once again the lame walk, the deaf hear, the blind see, to the poor the gospel is preached, and if the lepers are not cleansed the miseries of their condition are greatly mitigated.

In looking back upon medical missions in different parts of the world, I cannot recall one where the physician was truly "a Hakim in Christ's likeness," which was not healing, helping, blessing, making an end of much of the cruelty, which proceeds from ignorance, softening prejudices against Christianity, opening closed doors for the gospel, and while pointing to the cross, which is elevated for "the healing of the nations," telling in every work of love and of consecrated skill of the infinite compassions of Him who came "not to destroy men's lives, but to save them."



## A CHRISTMAS IN INDIA.

BY MRS. RUBY E. FAIRBANK, OF WADALE, INDIA.

"WHAT shall we do for Christmas this year?" This the missionary lady asked her husband on Saturday night just a week before the Christmas of 189-. It had been a bad year for the farmers. The crops had been scanty or else failed entirely, making the grain very dear. Rich and poor alike felt the "hard times." Even for their Hindu festivals in many homes the giving of the necessary dinner meant half fare for days to come.

"This is all the more reason we should have just the loveliest time possible, is it not, my dear? So listen while I tell you of our stock in hand, and help me to plan a good time for young and old of our big family. Let us count who will come, first, and that will help us to find out whether we have enough presents to go around or not. There are the school children first of all,—sixty boys and forty girls."

"You had better count at least ten extra ones," interrupted the missionary. "How alike the little youngsters are the world over, coming so regularly the few days before Christmas in order to get a share in the fun of the day."

"Well, say one hundred and ten school boys and girls. Then teachers, matrons, pastor, medical catechist, school inspector, colporteur, and Bible women with their families, altogether will make another thirty to remember by some gift. And the odd families of Christians who live in the place must not be forgotten, so it looks as though one hundred and fifty at least must be planned for."

"How are you going to get so many presents ready in so short a time?"

"Why, don't you remember the splendid box which came just too late for last year's celebration, and which has been standing so innocently in a dark corner of my storeroom all these months? It is only the reality of that box,"

with its generous and varied store of articles to delight young and old, that has made it possible for me to leave preparations for this Christmas until so late a date. The Society of —— sent us the box, and how I wish those ladies could know what a burden it has lifted from me to have all these presents ready to hang right on the tree.”



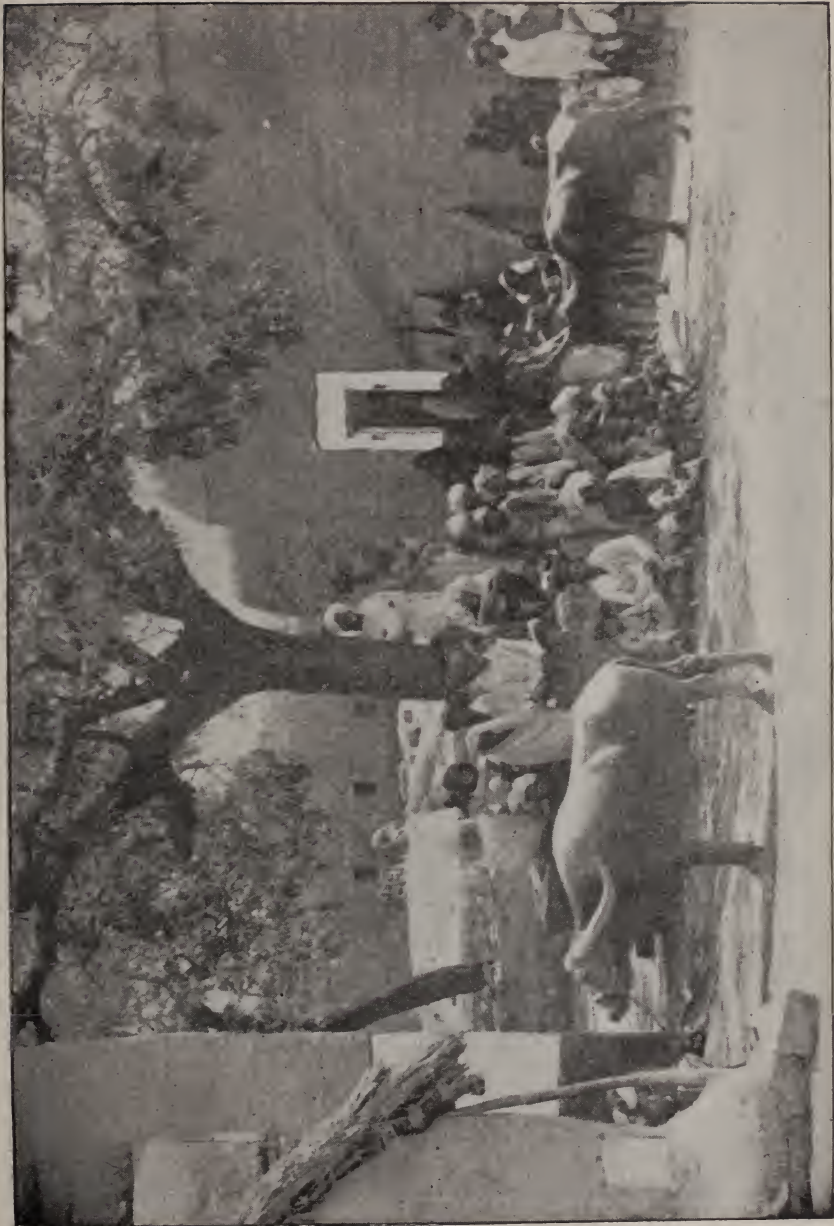
A BRAHMIN WOMAN.

“Then I see we are going to have a tree, and not a bran pie, like last year.”

“Yes, I want a tree, because the dolls and bright sewing bags and caps will only show off to advantage when hung up, and the little tots do enjoy a tree so much. Don't you remember the tree we had the first year we were here?”

The missionary and his wife talked late that night, going to the precious





A VILLAGE SCENE, WADALE, INDIA.

box, counting and sorting, and deciding and laughing in anticipation of the pleasure and surprise in store for certain ones in particular to whom Christmas had never come. They were alone in the station, this missionary family, for no other European resided in the place, and their nearest neighbors were twenty-six miles away, so there was no one to join with them in planning their treat; and as the little trio of small folks would only be sure to let out the secret should they be taken into confidence, all that week the preparations went on only in the evening. But Christmas cheer was in the air. The old scholars remembered former celebrations, and in some instances had learned enough of the true blessedness of that glad day to desire to give to some one themselves, as well as to receive. The girls' sewing society gave of their little store to buy a garment for a poor blind woman, a member of the church, who lived three miles from them. They asked the Bible women to carry it to her the day before Christmas, when they went to speak to the women of that village. The church voted to give a blanket to a poor old man, also a member of the church, but most needy and quite without friends. The schoolboys presented a gay bandanna handkerchief to each of their three schoolmasters.

In homes where the second and third generations of Christians are found they are beginning to interchange gifts at Christmas, and the day is spent in a way as we spend it in Christian lands. But there is no chimney down which Santa Claus can come, and no snow on the ground in the Indian winter, over which the reindeer can draw that dear friend of all children; and no stockings are hung up on Christmas Eve, for no one wears stockings. But there is "peace on earth, good will toward men." And in their simple way they learn to enjoy this Christian festival as they never could their former Hindu feast days.

In the station of —, on this particular Christmas, very early in the morning, the boys, and later on the girls, stood below the windows of the mission bungalow, and sang such Christmas songs as they knew. The boys went about from house to house and repeated their singing; and though they only say "Merry Christmas" to the missionaries, and that with a very foreign accent, yet their greetings were as joyous and eager as among us. The little girls were in the highest state of expectation, because the rumor was about that wonderful dolls had been caught sight of the day before, when one of the children in the bungalow had suddenly opened the door into the room where the Christmas treasures were kept. The school-girls were busy enough getting their dormitories and their own clothes in the best of order, in honor of the day. The older boys had responded most heartily when asked to put their schoolhouse, the largest building in the

place, in readiness for the gathering to which all were invited in the afternoon. The younger boys must gather fuel for the matrons; for was there not the promise of a dinner that evening, and extra fuel would be needed. The mothers in the different homes were preparing the Christmas dinner for their own little ones, and there was an unusual stir about the whole Christian community.



A CHRISTIAN GIRL IN WADALE.

That evening, when the missionary and his wife were again alone, and were talking over the day, the lady said: "It has more than paid, has it not, the labor and weariness of it all! I remember helping at church Christmas trees at home, but there never was as much pleasure in it all as

there has been to-day. Did you know how nearly the baskets of candy and bananas came to being upset on the way, between the bungalow and the schoolhouse?"

"Yes," said her husband, laughing; "those buffaloes seem to have taken quite a fancy to the foreign lady, with her big hat and umbrella."

"I am thankful enough I had an umbrella to frighten them off in an opposite direction. They tell me they are harmless creatures, but with their huge, ungainly build, black skin, and great horns, I confess they strike terror into my heart every time I meet them. Wasn't the tree pretty? The little Hindu girls seemed almost awe-struck by it. But didn't their eyes dance over the little idols, as they called the dollies. To think that they had such strange foreign clothes, real hair, and eyes that open and shut! I had no idea the boys would care for them too; but Balubai's little shantwan was inconsolable because there was no doll for him. Wasn't it funny?"

"And didn't you like the way the boys sang," the missionary added, "as they stood up, class by class, to receive their presents? It seemed as though they could not help singing, they were so glad."

"All came, and all seemed pleased. It was almost pathetic to see the surprise and gratitude some of the older ones showed in being remembered by their more substantial gifts. It was our little orphan Sara's first Christmas, and I think she expressed the feeling of us all when she asked me most regretfully, 'Can't Christmas come more than once a year?'"

*Auburndale, Oct. 14, 1893.*

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## FOR MISSION CIRCLE MEETINGS.

BY LOUISE ORDWAY TEAD.

*Subject.*—Christmas for all the world.

A little Jewish girl in one of our mission schools said, "We have no Jesus or Christmas in our religion." This may be said of all other religions but Christianity. But Christmas is being observed in more and more places every year.

*Scripture Selections.*—The promise of a Saviour, Isa. ix. 6, 7. The promise fulfilled, Luke ii. 8-13. The promise of salvation for all people, Isa. lx. 1-3. The promise fulfilled, Matt. i. 21; Luke ii. 25-32.

Have the promises recited by two children, and let the leader read the fulfillment.

*Recitations.*—A very pretty little poem may be found in the Light Bearers' Corner of the *Mission Dayspring*, December, 1893.

Why we love Christmas. *Mission Dayspring*, January, 1886. Christmas in mission schools. Accounts of the observance of Christmas in the schools in various mission stations are to be found in the LIFE AND LIGHT. In Micronesia, LIFE AND LIGHT, April, 1889. In Africa, LIFE AND LIGHT, January and June, 1893. *Mission Dayspring*, April, 1889. In China, April, 1893. In Turkey, January, 1893.

The leader may give a talk using the material found in these articles, or several of the older children may take the different accounts and give extracts from them.

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### A COVENANT MEETING IN BOSTON.

THE beautiful, summerlike afternoon of Saturday, October 21st, saw the young ladies of Boston and vicinity gathering in goodly numbers in the chapel of the Old South Church. An invitation to learn of and adopt the covenant had brought them together; and it was plain that they had come with an earnest purpose in their hearts. Mrs. Judson Smith presided. The meeting was opened by singing the hymn, "Ask ye what glad thing I know?" Mrs. Smith then read the tenth chapter of Mark, verses 17 to 31, and pointed out the broad sense in which the word "riches" may be applied to possessions of time and talents, as well as of money. Prayer was offered by Miss Lamson.

In a brief address Miss Mary Little, of Dorchester, told of the origin of the covenant some three years ago, and its use since then by the Board of the Interior; how it has bound together the girls, and tended to new consecration of thought and life. She described the simplicity, and touched upon the beauty, of the pledge with its wreath of passion flowers. An invitation was then given for all who wished to adopt the Covenant to rise and read it in concert. Instantly nearly all were on their feet. He who sees the heart must have seen, as we who heard the voices heard, the sincerity with which these young servants of the Master "gladly entered into this covenant of obedience." The beautiful hymn of the Covenant, by Mrs. Willcox, was sung while those who had adopted the pledge were still standing, and followed immediately by a prayer of consecration, offered by Miss L. M. Fay, of Lowell. A very earnest appeal to the girls for absolute devotion to Christ was made by Mrs. J. L. Hill, of Medford. She gave them for their watchword the verse, "Whatsoever He saith unto you, do it," and begged them to be ready to hear the voice of God as well as to respond at once to his summons; and while many claims are made upon their time in this busy age, to be watchful to do those things which are asked of God.

Dr. Pauline Root, of Madura, India, then spoke upon the spiritual side of the work abroad. She told of the opportunities for communion with God which are found even in the busy life of the medical missionary, while making long and tedious journeys, or watching by patients. She also spoke of the great change made in the faces of the women by learning of Christ, so that she was always able to select the Christian women among the crowd of heathen pressing round her for medical attention. Dr. Root alluded to the direct influence of prayer, and its benefit so plainly felt by workers in the foreign field, and urged upon the girls not to cease to make offerings of prayer, time, and money for this great cause. After singing a hymn the meeting closed with the Lord's Prayer. Signatures to the covenant were then taken, the badge, the silver key, sold to those who wished for it, and all left the church feeling that the Lord had been in that place. K. G. L.

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## Our Work at Home.

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### THE INFLUENCE OF THE BIRTH OF CHRIST IN THE WORLD.

BY MRS. MERRILL E. GATES.

JESUS CHRIST is a star of myriad beams. Countless streams of blessing and of power flow from his life on earth. To know the influence of his life in our world is to fathom that dateless eternity from which he has ever loved us; it is to trace the endless cycles of the future, through which he is still to be the lover of our souls; it is to gather up all the rays of light which have ever poured from an infinite sun; it is to measure the ocean of God's love to our race.

The influence of any life is gauged by the impulses it sets in motion, by the changes it effects. The pulsations from Jesus' life, that have already so changed our world, and which are destined to change it still more marvelously, were not set in motion by a merely human soul. They were the mighty undulations which, like a serenely swelling sea, rolled out from the inmost heart of God. Jesus' influence is measured by the fact that he is God manifest in the flesh. His life and death are the fountain head of all spiritual possibilities in the world, because he is divine.

Christianity is often compared with other so-called religions. But Christianity is not one among many beliefs which have the power to bind man back to God. It is the only religion which can and does bind men back to God. Properly it can only be compared with all other forms of belief taken together as a whole. We contrast light with darkness. All false religions are but differing degrees of darkness, from the black barbarity of Fetichism in Africa, to the gray penumbra of Theosophy in India. Christ's religion is pure light, from the Father of Lights.

The upward reaching in men's souls toward a superior power is not religion; it is but the capacity for religion. Religion is God's revelation of himself, filling that capacity, and binding man back to the true God, not to imaginary deities or man-made mythologies, or even to deified Buddhas, without spiritual power. There is as much spiritual light in the world as comes directly or indirectly from Jesus, since all God's revelation of himself to us comes through his Son. "In him was life, and the life was the light of men."

But so many are the lines of light projected into our world from the spheric splendor of Jesus' life, that their multitude, no less than their majesty, blind and paralyze our thought. If we try to analyze even one beam of this light, dividing it as through a prism into its primary colors of beauty, still it is impossible for us to follow all the effects of even one element of Jesus' influence as it moves onward in its far-reaching, beneficent course.

But there is one ray of growing and advancing power (and to us women it may well seem the most golden ray of all) which we may trace, in part at least, as we mark the elevation of woman since the coming of Christ into the world. How much woman needed that moral elevation, a slight acquaintance with her history in the past reveals; while a little travel in heathen lands, or a little reading of missionary literature in the present, shows what her need still is where Christ is unknown. Man is deeply ground down under the power of the destroyer; but woman is still more depressed and helpless. Christ raises the most abject; he raises woman. By one stroke the Lord set in motion an influence which has done more to elevate the moral condition of woman, and in consequence her physical and mental state, than all that human thought, desire, or legislation could have done for her; even supposing that the human nature which tolerates and approves the condition of woman in heathen lands could have desired, thought, or legislated on the subject at all.

Jesus, the supreme lawgiver, the one who of all others had infinite love in his heart for man as well as woman, fixes, by reaffirming God's primeval

law, the true status of woman when, by his clear words, he enunciates the law of marriage, and gives her the prestige and prerogative of being the indissolubly bound wife of one man, who is also indissolubly bound to her. He sought with his unerring insight the essence of restoration for woman, and he found the one pivotal principle that should reinstate her. This principle adhered to practically has always resulted in the moral elevation of woman and of all that belongs to her, with the certainty of a fixed natural law; yes, with the higher certainty of a spiritually revealed mandate of God's eternal justice.

Christ's work was largely one of the reinstatement of our race in its pristine condition of obedience and holiness; but in no other direction has this reaffirmation of God's earliest intention had a more apparent and salutary result than has been effected by his words concerning woman. For proof of this we look to those countries where his law of marriage has been most fully obeyed.

With this new standing guaranteed to woman by her Saviour, we have now a condition of infinite hope for our sex; since where the gospel comes the status of woman must rise, and does rise, to a greater or less degree, according to the faithful observance of Christ's commandment concerning marriage. A "pure religion, breathing household laws," purifies family life by toning up every member. In all our blessed Lord's dealing with us we are considered as parts of an organic whole, and man and woman, parents and children, rise and fall together in the moral scale. Man rises in purity as woman rises. In the "New Atlantis" of Lord Bacon, which seems prophetic of so many of the ameliorations of modern society, he gives us as one of the maxims of that happy state, "Whoever is impure cannot reverence himself." This true reverence for self which makes purity possible for man or woman, is another direct result of the birth of Christ; a characteristic different, indeed, from any at all prevalent in the old order of things.

What the most favored woman in the most Christian country has become through spiritual enlightenment and belief in the love of God, is the prophecy and pledge of what all women may become, and of what all women shall become, in the dawn of those glorious ages when all shall know the Lord. It is hopeless for the world to contend against the moral and spiritual elevation of woman. We say, in the words of the wise Counselor of the Sanhedrin, to those, whether on Pagan or Christian shores, who take a purely material view of marriage, and deprive it of spiritual import and essence, that if the work of the elevation of woman "is of God, ye cannot overthrow it!" We know it is of God from the words of Christ himself. He himself set the impulse in motion that is not to cease until woman is in every way a glory to her Maker.



In this, as in all the work of discipling the nations, Jesus delegates the application of the great principles he taught to those who love him. Women are to be the moral saviours of their own sex. Indifference, jealousy, hostility, scorn of the sinful, must no longer keep us back in working as women for women. What any one woman suffers through debasement and ignorance must arouse the indignation, and bring about the relief, which is possible when all the members suffer with the one suffering member.

Jesus is the working power for all spiritual change in the world. It is the vocation of Christians to apply this power to the deep needs of man, and to the still deeper needs of woman.

If missionaries to heathen lands did nothing more than carry the ethical standards of ordinary life in Christian lands to those whose standard is below our own, they would do a grandly philanthropic work, and prevent unspeakable suffering. But they go with how much more than this,—even the very life principle which has caused these different moral and social standards; and they go in the certain conviction that there is no individual heart and no society which will not flower into beautiful living through faith in the power that is in the name and life of Jesus.

Suppose that in the abstract we were seeking for the best means of applying the power of a spiritual uplift to Pagan tribes,—could we think of any more vital way than the presence among them of a living man or woman, embodying the very life of Christ through the indwelling of the Holy Spirit, and speaking his very words from lips touched with the altar-coal? Such our missionaries are, and they are Christ's power applied to the ineffable need of the world.

Women change the destinies of men. Converted heathen women, taught of God, and possessing the life of God in the soul, are yet to change the destinies of whole nations of heathen men; transforming them, through the sight of a life drawn from heavenly sources, into the same life. Such a change has not come yet. It is coming! The ground swell has set in! If but one woman had been converted, or one home transformed on heathen shores, it would be sufficient pledge to us of what might be. "No man may know how much may be done until he believe much may be done." Yes, until he believes that all may be done! If every woman in our own country, even, were steadily drawing men heavenward, who doubts that as a whole the nation would do away abuses, would cleave to the right—in a word, would rise toward God?

Women and sisters, we are pledged, by an Almighty Saviour, who has saved us, to become saviours of women. He who thought it not too great a sacrifice to die for a world, will strengthen us for endeavor and sacrifice for every one whom we are privileged to call a sister.

Sometimes I think there is to be a song that shall almost rival in enrapturing sweetness the great angelic birth-anthem of Jesus. It will sound like the endless echo of that midnight chant of the seraphs. It will rise and swell when heathen-born women, not from the heavenly spaces, but from secluded zenanas, from underground Eskimo huts, from the rice fields of labor, from the Ganges waves of maternal sorrow, from the horrible and nameless abodes of depravity, from the profaned courts of heathen temples, from heart-break and soul bondage, redeemed and rejoicing, shall sing in myriad tongues their Hallelujah Chorus to the Lamb. We may not interpret all which that deathless strain shall imply of rescue and of victory, but we shall catch one word that shall make the heart leap, and we shall know that they are celebrating the name of Him to whom we, as they, owe our full, entire, and glorious salvation—the name of Jesus! Can we help to make one more soul vocal with the praise of Jesus in the eternal triumph song?

*Amherst, Mass.*

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## REPORT OF THE PORTLAND MEETING.

BY ALICE M. KYLE.

IT seemed fitting that the special meeting of the W. B. M. should have very special weather as its setting and background, and certainly the bright skies accorded well with the welcoming faces of the reception committee, and the equally bright faces of the guests who poured into the beautiful Forest City, Monday and Tuesday, Nov. 6th and 7th. As Mrs. Joseph Cook gracefully expressed it in her resolution of thanks at the close of the meeting, "We shall think of Portland as a place where the sun always shines."

Various causes conspired to make the number of delegates smaller than had been hoped for and expected by our hospitable hostesses; but having found Portland quite "central," judged by certain very good standards, there will doubtless be a larger representation when the Woman's Board next visits the "wilds of Maine."

The one hundred and seventy-six delegates who gathered in High Street Church, Tuesday morning, found several important questions before them for consideration. Three of these questions, after helpful and earnest discussion, were referred to committees, who reported Thursday afternoon.

A unique feature of delegates' day was the Parliamentary Drill, conducted by the Rev. Rufus B. Tobey, of Berkeley Temple, Boston; the results of his instruction being very manifest during the remainder of the meeting in the extra "parliamentariness," so to speak, of the sisters.

Tuesday evening the Junior headquarters, in the cozy vestry, were filled with interested young women who talked and prayed with deepest earnestness over the problems of the Junior work. Mrs. F. E. Clark gave valuable suggestions at this meeting from her wide experience with young people. A sentence from a paper read by one of the Junior secretaries will give the keynote of this meeting: "Your inspiration must bring information to the uninterested."

#### WEDNESDAY MORNING.

Early Wednesday morning, delegates and friends came together for the devotional meeting, conducted by Mrs. Henry Fairbanks, home secretary of the Vermont Branch. The importance of this precious hour of prayer cannot be overestimated. Here our hearts are tuned for the service of the hours to follow. With such holy women as leaders, surely there should be no dearth of praying in our auxiliary meetings.

Promptly at ten o'clock Mrs. Judson Smith, President of the W. B. M., took her place as presiding officer, and with prayer and singing the formal exercises were inaugurated. Mrs. Wm. H. Fenn, president of the Maine Branch, in her own bright, graceful fashion extended a cordial welcome to the Woman's Board. This was pleasantly responded to by Mrs. Smith, in behalf of the Board. Then came the report of the Home Department, by Miss Abbie B. Child, Home Secretary, in which the growth and pressing needs of the work were presented, and urged home upon all our hearts. This need was emphasized afresh by the statement of the Treasurer, Miss Ellen Carruth, giving the receipts from Jan. 1 to Oct. 18, 1893, as follows: contributions, \$77,477.97; legacies, \$18,964.28; total, \$96,442.25, or nearly \$10,000 less than was received during the same months of 1892. Unless a strenuous effort be made during the few remaining weeks of the financial year, the Woman's Board will be compelled to reduce its appropriations for 1894, and for the first time bid its missionaries cut to the quick of all their efforts with the cruel knife of retrenchment. Mrs. S. Brainard Pratt's survey of the foreign work was presented to eager eyes; for one can scarcely speak of hearing her reports, so vividly are the pictures of our beloved workers put upon the record by the genius of her matchless pen. As the living panorama moved before us, our hearts were swayed into a deeper loyalty to the King, whose kingdom is an everlasting kingdom, which shall not pass away.

The claims of LIFE AND LIGHT and the value of interesting our friends in its pages, thus increasing its circulation, was urged in a few pithy sentences by Mrs. Joseph Cook.

Miss Daniels, of Harpoot, gave the missionary address of the forenoon. She said: "I am glad to be here to-day, but I should be more glad to be with my people in Turkey. It is not a sacrifice, it is a privilege, to go." She described the wonderful transformation wrought by the schools of our mission in Harpoot, in the faces and lives of the girls there. From the tiniest tots of the kindergarten up through the college department, the marks of Christian grace are found. These girls have a missionary society, and support one of their own number, who has gone as a foreign missionary to the wilds of Kurdistan, having become a pastor's wife.

#### WEDNESDAY AFTERNOON.

After a delightful intermission, during which lunch was served in an adjoining church, we came together for the afternoon session. Mrs. J. L. Barton, of Harpoot, spoke from the standpoint of a missionary wife and mother, telling of the influence of a Christian home amid the ignorance and superstition of the people.

Mrs. F. L. Holmes, president of the Norfolk and Pilgrim Branch, gave an admirable account of the World's Congress of Missions, and of the Missionary Conference held in connection with it, giving glimpses of the unity of the work as carried on by the different denominations, and quoting as the testimony of all regarding the value of the medical work, "A medical missionary is called for wherever a mission station is established." Mrs. Holmes made touching reference to the contrast between woman's condition under the ethnic religions and her condition when redeemed and exalted by Him who is the Saviour of woman, who, as in the days of old to the sick woman who crept to touch his garment's hem, still says to all suffering, sorrowing women, "Be of good comfort."

Mrs. C. P. W. Merritt, of Pao-ting-fu, North China, was especially welcome to the friends of Mary Morrill, who went to Pao-ting-fu from Portland almost five years ago. Mrs. Merritt brought a full and affectionate account of Miss Morrill's life in China, giving thus a remarkable picture of the gradual development of the work under the hands of our young missionaries, and the rich reward of their faithful, self-denying labors. Mrs. Merritt spoke of the heartfelt welcome awaiting Miss Annie Gould, of Portland, who has gone to "halve the sorrows and double the joys" of this lonely worker in Pao-ting-fu.

We took a long journey in an amazingly short space of time, next, as we went with Miss Crosby to Micronesia, and heard of the suffering of the people there, and of their faithfulness in the midst of destitution and perse-

cution "for Christ's sake." Especially thrilling was the story of the woman who was used of God to lead more than forty souls to Jesus, at the cost of all she held dear. "Do we know what it is to be hungry for Christ's sake? These people do."

Dr. Pauline Root, of Madura, India, then spoke briefly of her work, promising a fuller account in the evening.

The closing address of the afternoon was given by Rev. Judson Smith, D.D., Secretary of the American Board. His theme was, "The conquering march of the Nazarene, from the upper room in Jerusalem to the throne of the Cæsars, and on down the ages to a certain triumph. God's plan in the redemption of the world brings with it its own power as an inspiration, and all human agencies, all natural forces, are strong angels to do his bidding."

#### WEDNESDAY EVENING.

The day had been a feast of good things, but there was more to follow. In the evening the church was crowded, and many young people were present to enjoy the programme specially prepared for them. The choir very kindly assisted at this service, and the music was greatly enjoyed by all. After devotional exercises, Miss Kate G. Lamson, Secretary of Junior Work, read an admirable paper, explaining the different features of the work among young people, and the objects for which they are asked to work. A new and valuable department is the Covenanters' Band, composed of those who "enter in a covenant of obedience that they will not cease to make offering of prayer, time, and money to the end that the daughters of sorrow in heathen lands may know the love of Jesus." Already many have signed the beautiful pledge card, and the little silver key (which symbolizes the unlocking of heathen homes through this "loving obedience" to Christ's "last, most solemn command") is becoming a familiar sight among our girls. Miss Ada R. Hartshorn earnestly presented a plea for the children's paper, *The Mission Dayspring*, and asked that a special effort be made to increase the length of the subscription list. "For," she said, "how can we expect our young people to be interested, if they do not begin as children to read the *Dayspring*?"

Dr. Fenn, the pastor of High Street Church, spoke of the spiritual education of young people, the adding of a fourth R, righteousness, to the three R's usually taught. Even in its young people the church is coming to observe the divine law, "Not to be ministered unto, but to minister."

Dr. Root held her audience, as usual, under the spell of her winning personality, as she told them the story of her work as a healer among the women of India.

Dr. F. E. Clark needed no introduction to his audience, and was listened to with warm and hearty interest. He spoke of the people to whom the gospel is sent, those through whom it is carried, and those who help to send it. He paid a glowing tribute to the personal character of the missionaries, and the permanent value of their work,—a personal testimony brought from his wide experience in visiting the missions of many lands. He spoke, also, of the growing interest in foreign missions among Christian Endeavor Societies. “Trust our young people, use them, believe in them; they are ready and willing.”

#### THURSDAY MORNING.

And so we came up to the last day of the feast. In the morning the devotional hour was led by Mrs. S. E. Carr, of the Berkshire Branch; and the tender petitions were again an uplifting influence which must be felt both at home and abroad. Mrs. Daniels's strong, inspiring words on the “Motives and Duties in Foreign Missionary Work,” came close to the hearts of her hearers. Later they will be given to the readers of LIFE AND LIGHT. Mrs. Geo. H. Gutterson made an earnest plea for the Hindu women, among whom so many years of her life have been spent. She spoke of their intellectual power, as recognized by their husbands, and urged this as an additional reason for giving them the gospel of Jesus Christ. Mrs. Orramel Gulick, of Japan, followed with a most interesting account of the work among Japanese women,—showing how the Bible can be taught better by native Bible women than by a foreigner. Mrs. Gulick's talk was illustrated with stories, beautifully showing the power of the grace of Christ in the hearts of Japanese women. Miss E. Harriet Stanwood, Secretary of Bureau of Exchange, then gave sympathetic consideration to the timely subject of “Hindrances and Helps.” She drew a picture of the difficulties experienced by the outgoing missionary, from the apathy of the people, the opposition of government, the climate, language, and trying surroundings, in contrast with the great satisfaction in the work, the love of the people gained, and the sympathy of other workers; giving also a statement of some striking results reached in the various mission fields. Weighing these in the trial balance, she asked the audience to judge which side of the scale was the stronger.

During this session the committee on the Treasurer's report, appointed the previous day, presented its report through its chairman, Mrs. F. N. Peloubet. Recognizing the gravity of the financial situation of the Board, they earnestly recommended that the most strenuous effort be made to raise the sum of \$13,000 before Dec. 31, 1893, as a special fund to make up the falling off of the first ten months of the year; that auxiliaries be asked for an

extra contribution, averaging ten dollars each; the Branch officers to apportion the amounts according to the size and ability of the different auxiliaries. Branch officers who were present at the meeting had been consulted, and had promised to do everything in their power to further the movement. The report was unanimously adopted, and it is hoped that the desired amount may be received before December 31st.

#### THURSDAY AFTERNOON.

At the opening of this session reports from the various committees were received and adopted. The committee on time of meeting recommend that the constitution be amended so that the annual meeting shall be held on the first Wednesday of November. Steps will be taken to confirm this action at the annual business meeting in January. The invitation of the Philadelphia Branch to meet with them in Montclair, New Jersey, next November, was cordially accepted.

Mrs. F. E. Clark gave us a fascinating "glimp" of our missionaries in their far-away homes. She brought warm testimony as to the work of the missionary wives, and the value of the medical work. Her description of the change wrought by our schools in the lives of the children, carried with it conviction as to the power of the educational work. This was further brought out by Miss Agnes Lord, of Smyrna, Turkey, in her glowing words concerning the growth of the school there, both in numbers and in spiritual influence.

How sweet and touching the story of the King's Daughters Society in this school, as they minister "In His Name" to the poor about them, and give to foreign missions as well! After this address a beautiful hymn, "Tell Redemption's Wondrous Story," written for this meeting by Mrs. Ida S. V. Woodbury, of Maine, was sung. This hymn will be printed in January *LIFE AND LIGHT*.

Mrs. Robert Hume, of Ahmednagar, India, touched upon a line of work of exceeding importance,—the industrial training of the Christian women. "Each one of our women is a problem to be solved by herself;" and it was very evident that the speaker had learned the secret of a personal, heart-to-heart contact with those whom she thus sought to train for Christian work.

The closing address was made by Mrs. C. W. Holbrook, of South Africa. Her earnest words stirred the hearts of all, as she besought us to go from this place of privilege so filled with God's Spirit that nothing should seem impossible. In the sacred hush of these closing moments may we not believe that from many, many hearts there went up to the eternal throne the prayer which must ere long ripen into flower and fruit of beautiful, consecrated, untiring service,—“Thy kingdom come, thy will be done!”

## TOPICS FOR AUXILIARY MEETINGS.

1893-94.

*November.*—Thank-offering Meetings. (See LIFE AND LIGHT for October.)

*December.*—Christmas Observances on Mission Ground.

*January.*—New Openings for Missionary Work Among Women.

*February.*—Schools of the Board in China and Japan.

*March.*—Young Ladies' Work at Home and Abroad.

*April.*—Easter Service. The Resurrection of Christ a Pledge of the Salvation of the World.

*May.*—Schools of the Board in Micronesia and Papal Lands.

*June.*—Temperance Work in Mission Lands.

## NEW OPENINGS FOR MISSIONARY WORK AMONG WOMEN.

## TOPIC FOR JANUARY.

1. In Africa. 2. In India. 3. In Turkey. 4. In China. 5. In Japan.

For Africa, the most prominent in new work is, perhaps, the new mission into Gazaland, or the East Central African Mission. For articles on this turn to the *Missionary Herald* of June, September and November, 1893.

For India, there are new training schools for Bible women started in some of the missions. See LIFE AND LIGHT for June, 1893.

For work developing in Turkey, read the letter from Mrs. Montgomery, to be printed in LIFE AND LIGHT for January, 1894; also leaflets on Smyrna kindergarten, the kindergarten in Cesarea, and Bitlis and Moosh.

Interesting work is shown in the Shansi and South China Missions. See *Missionary Herald*, April, May, August and November, 1893.

Present aspects of the work in Japan are noted in *Missionary Herald* for April, August and September, 1893; the *Congregationalist* of March 2, and August 10, 1893, and LIFE AND LIGHT for October, 1893.

“To bind earth’s broken hearts and sore,  
To tread the ways Christ walked before,  
To love Thee better, serve Thee more,  
We take Thy Cross, O Christ, our King.

“To lead the weary to Thy rest,  
To cheer and comfort earth’s distressed,  
To show the world we love Thee best,  
We take Thy Cross, our Lord and King.”



WOMAN'S BOARD OF MISSIONS.

Receipts from September 18 to October 18, 1893.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Bethel, First Ch., Aux., prev. contri. const. L. M. Mrs. N. T. True, 20; Yarmouth, Abby L. Eveleth, 5; Bridgton, Aux., 2; Newcastle, Aux., add'l, 2.50; Rockland, Y. P. S. C. E., 20; a Friend, 10; Portland, St. Lawrence St. Ch., Aux., 12.55,	72 05
Total,	72 05

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Barrington, 29.10; Concord, Aux., 12; Miss Helen McG. Ayers, 10; Franklin, Aux., 25; Hopkinton, Aux., 10; Lancaster, Aux., 4.71; Portsmouth, Aux., 81.50; Rindge, Aux. (of which 25 to const. L. M. Mrs. C. E. Stickney), 50; Francestown, Aux., 23; Nashua, Pilgrim Ch., Y. L. Miss'y Soc'y, 12.04; Quilt, at Annual Meeting, 5,	262 35
Total,	262 35

VERMONT.

<i>Essex.</i> —W. W. Styles, 5 00	5 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Thank Off. at Annual Meeting const. L. M. Mrs. W. W. Styles, 25; Barton, Aux., prev. contri. const. L. M. Mrs. B. F. Emerson, 4.50; East Berkshire, Y. P. S. C. E., 2.44; North Craftsbury, Aux., 18.50; Derby, Aux., 6; Franklin Co., 1.43; West Glover, Aux., 7.50; Guildhall, Aux., 8.52; Johnson, 1; Manchester, Aux., 64.79; Middletown Springs, const. L. M. Mrs. Mary J. Leffingwell, 25; Northfield, Aux., const. L. M. Mrs. Ellen Braley and Mrs. Mary Ladd, 50; Orange Co., 4.25; Pittsford, S. S., 8.50, Y. P. S. C. E., 16.50; East Poultney, Aux., 6.10; Richmond, Aux., 25; East St. Johnsbury, Aux., 10; Waltham, Mass., a Friend, Thank Off., 100. Less expense, 17.50,	367 53
Total,	372 53

MASSACHUSETTS.

Offering of Faith, A Friend,	25 00 5 55
<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Lawrence, Trinity Ch., Miss'y Cadets, 11.61; Lowell, Highland Ch., Aux., 20; Medford, Y. P. S. C. E., 5; Lexington, Senior Aux., 15,	51 61
<i>Barnstable Co. Branch.</i> —Miss A. Snow, Treas. Falmouth, Aux., 15; South Wellfleet, Aux., 8,	23 00
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Adams, Aux., 24.15; Lenox, Aux., 23; Pittsfield, First Ch., a Friend, 25, South Ch., Aux., 34.62; Stockbridge, Aux., 24.75,	134 32
<i>Brockton.</i> —Mrs. Sarah A. Southworth, const. self L. M.,	25 00
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Boxford, Aux., 25; Danvers, Maple St. Ch., Aux. (of which 75 const.	

L. M. Miss Sophia W. Wheeler, Mrs. O. L. Carleton, Mrs. Ella J. Porter, 89; Lynn, North Ch., Aux., 25; Lynnfield Centre, Aux., 7.80; Lynnfield, South, Aux., 6; Manchester, Aux., 45; Peabody, South Ch., Aux., 194.85; Salem, Crombie St. Ch., Aux., 54; Topsfield, 25,	471 65 15 00
<i>Framingham.</i> —Plymouth Ch., S. S.,	
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Bernardston, Aux., 12; Greenfield, Aux., 21.65; Northfield, Aux., 15.30; South Deerfield, Aux., 14.50,	63 45
<i>Hampshire Co. Branch.</i> —Miss H. J. Kneeland, Treas. Amherst, Y. P. S. C. E., First Ch., 5; Belchertown, Aux., 42.56; Granby, Aux., 5; Hatfield, Aux., 33.35, Y. P. S. C. E., 12; Westhampton, Aux., const. L. M. Mrs. George Knight, 100,	197 91
<i>Haverhill.</i> —Pentucket, Mission Band of North Ch.,	20 00
<i>Lincoln.</i> —M. C. Cong. Ch.,	50 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Schneider Band, 50; South Framingham, Aux., 104.45; Holliston, Aux., 22.57; Natick, Aux., 75; Sudbury, "Helping Hands," 10; Wellesley, Dana Hall Miss'y Soc'y, 50,	312 02
<i>North Middlesex Branch.</i> —Mrs. Elizabeth Hunt, Treas. Concord, Y. P. S. C. E., 10; Mission Band, 5,	15 00
<i>Old Colony Branch.</i> —Miss F. J. Runnels, Treas. Norton, Woman's Miss'y Soc'y, 50; South Attleboro, Bethany Chapel S. S., 10; Lakeville, Aux., 110; Marion, Aux., 12; "H," 15; Attleboro, by Miss L. B. Day, const. L. M. Miss Sarah Robinson, and Miss Rachel Bushee, 50; Aux., const. L. M. Miss Molina Capron, 110; New Bedford, Aux., 210; Somerset, Pomegranate Band, 5,	572 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Holyoke, First Ch., Aux., 8.38; Ludlow Mills, Aux., 24; Springfield, First Ch., Aux. (of which 75 from Mrs. W. H. Haile, const. L. M. Mrs. M. A. Willard, Miss Fannie A. Stebbins, and Miss Bertha D. Ladd), 399.83; Thank Offering, 167.75; Junior Aux., 102.38, Y. P. S. C. E., 50, South Ch., Aux., 30; Indian Orchard, 33.40; West Springfield, Park St., Aux., 54.07, Helping Hands, 20, Hope Ch., Aux., 145; Primary S. S., 20; South Ch., Aux., 52, Junior Aux., 13; Holyoke, Ind. Ch., "I'll Try Band," 15; Westfield, Ind. Ch., Aux., 117.65,	1,252 46
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Arlington, Ladies' Miss'y Soc'y, 5; Auburndale, Aux., 28.85; Boston, Berkeley Temple, Aux., 35; Shawmut Ch., Y. L. Miss'y Soc'y, 255; Union Ch., Aux., 29.35, a Friend, 40, a Friend, 5.52, a friend, 1; Cambridge, Shepard Ch., Aux., 264; North Ave. Ch., Aux., 165; Dorchester, Second Ch., Aux., 119.88; East Somerville, Franklin St., Aux., 5.17; Foxboro, Aux., 6; Hyde Park, Aux., Friends, 45; Needham, M. C. 20; Burgess, Y. P. S. C. E., 17.55; Newton,	

Eliot Ch., Aux., 125, Y. L. Miss'y Soc'y, 25; Roxbury, Walnut Ave., Aux., Mrs. Chas. A. Aldrich, 50, Eliot Ch., Aux., 66; Somerville, Y. L. Soc'y of Broadway Ch., 5; South Boston, Phillips Ch., Aux., 44.85; Wrentham, M. C., 13, 1,371 17	
<i>West Berlin.</i> —Miss S. C. Larkin, 1 40	
<i>Windsor.</i> —A Friend, 50	
<i>Worcester Co. Branch.</i> —Mrs. C. L. Sumner, Treas. Ashburnham, Aux., 15, Junior, Y. P. S. C. E., 1; Athol, Aux., 91; Brookfield, Aux., 32.25; Barre, Aux. (of which 25 const. L. M. Miss A. G. Williams), 26.75; Clinton, Aux. (of which 10 from Primary Dep't in S. S.), 77.50; Fitchburg, C. C. Ch., Aux., 90; Gilbertsville, Aux., 50; Leicester, Aux., 100; Strawberry Hill, Gleaners, 10, Y. P. S. C. E., 10; North Brookfield, Aux. (of which 3 from Miss Fannie Fairbanks), 46.20; Southbridge, Aux. (of which 10.39 from mite boxes and 17.25 Thank Offering), 35.34; Upton, Aux., 59; Warren, Aux., 9.08; West Brookfield (of which 1 is a Thank Offering from a Friend), 22; Whitinsville, Extra-cent-a-day Band, 14.76; Worcester, Pilgrim Ch., Y. P. S. C. E., 5; Plymouth, Aux., 107.68, Park Ch., Aux., 6. Less expense, 10.05, 798 51	
Total,	5,405 55

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Providence, Union Ch., 455.85, Central Ch., Aux., 459.15, Wilkinson M. C., 5, Beneficent Ch., Aux., 56.65, Busy Bees, 75, Plymouth Ch., Aux., 42, Pilgrim Ch., Aux., 35; Bristol, Aux., 9.56; Tiverton, Aux., 10.50; East Providence, United Ch., Aux., 18, United Helpers, 20.30; Kingston, Aux., 28, Children's M. C., 50; Central Falls, Aux., 23.43, Y. L. M. C., 40, M. Workers, 35; Westerly, Y. F. M. C., 18; Pawtucket, Park Pl. Aux., 89; Saylesville, M. Helpers, 30; Riverside, Aux., 10; Woonsocket, Aux., 15.25; Little Compton, Aux., 22; Pawtucket, Aux. (of wh. 25 from Mrs. Alex. McGregor const. L. M. Mrs. James C. Potter, and 25 from Mrs. L. B. Goff const. L. M. Harriet May Fairbrother), 379.55, Y. L. M. C. (of wh. 200 const. L. M. Annie T. Perrin and Mary E. Adams), 215, Golden-rod M. C., 20.35, Happy Workers, 35.10, 2,197 69	
Total,	2,197 69

## CONNECTICUT.

<i>East Connecticut Branch.</i> —Miss M. I. Lockwood, Treas. Pomfret, Mission Workers, 12; Groton, S. S., 16.67; Danielsonville, Thank Off., 44; Norwich, Broadway Ch., Aux., 75, Park Ch., Aux., 25; New London, Second Ch. (of which 50, from Mrs. J. N. Harris, const. L. M. Mrs. James P. Johnston and Mrs. W. C. Brown), 78.20, 250 87	
<i>Hartford.</i> —"C," 2 00	
<i>Hartford Branch.</i> —Mrs. M. B. Scott, Treas. Bristol, Aux. (of which 4, Thank Off., and 25 const. L. M. Miss Clara L. Bowman), 50; Canton Centre, Aux., 9; Collinsville, Aux., 59, Hearers and Doers M. B., 36; Columbia,	

Aux., 65.25; East Granby, Aux., 5; East Hartford, Aux., 38, Real Workers M. C., 20; East Windsor, Aux., 20; Ellington, Aux., 70; Granby, Aux., 24.15; Hartford, Fourth Ch., Aux., 27.30, Asylum Hill Ch., a Friend, 25; Wethersfield Ave., Aux., 20.55; Hebron, Aux., 19; Kensington, Aux., 50; Manchester, First Ch., Aux., 64, Second Ch., 11.95; New Britain, South Ch., Aux. (of which 25 from Miss J. E. Case const. L. M. Mrs. Isaac Porter), 105, Little Helpers M. C., 14.58, Y. L. Miss'y Soc'y, const. L. M. Miss Laura C. Smith, 25; Newington, Aux., 100, Rain Drops Boys' M. C., 13; Poquonock, Aux. (of wh. 25 const. L. M. Mrs. Nelson Lord), 33.83, Cheerful Givers M. C., Boys, Division, 30.52, Girls' Division, 23.10; Rockville, Aux., 43, Little Helpers, M. C., 4; Simsbury, Aux., 32.35, Y. P. S. C. E., 23; Somers, Aux., 25; Southington, Aux., 40; Stafford Springs, Aux., 30; Storrs, Aux., 10; Talcottville, Aux., 92, Little Light Bearers, M. B., 30; Terrville, Aux., 43.88; Tolland, Aux., 25.55; Unionville, Aux., 25.27; Vernon Centre, Aux., 10; West Hartford, 5; Wethersfield, Aux., 150; Windsor Locks, Aux., 77.30, M. B., 13; Windsor, Aux., const. L. M. Miss Harriet C. Nelson, 75, M. C., 50; West Hartford, Aux., 80 cts., 1,769 36	
<i>Plainfield.</i> —Y. P. S. C. E., 20 84	
Total,	2,043 07

## NEW YORK.

<i>Mt. Morris.</i> —Miss L. W. Wood, 10 00	
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Binghamton, Aux., 19; Brooklyn, East Ch., Aux., 15; Camden, Aux., 10; Homer, Mrs. B. W. Payne, 5, Aux., const. L. M. Mrs. Lyman Heberd and Mrs. A. H. Bennett, 66.40; Madison, Aux., 26; North Berkshire, M. B., 5; Riverhead, Aux., 31.64; Schenectady, Aux., 50; Syracuse, Plymouth Ch., Aux., 33; Tallman's M. B., 1; Walton, Aux., 10; West Groton, Penny Gatherers, 2.55, Y. P. S. C. E., 5, Less expenses, 51.55, 228 04	
Total,	238 04

## PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Miss Emma Flavelle, Treas. N. J.: Closter, Aux. and Y. P. S. C. E., 19.97; Montclair, Aux., 121, Jr. Y. P. S. C. E., 168.07; Upper Montclair, Aux., 3.72; Newark, Belleville Ave. Ch., M. B., 105; Orange Valley, Aux., 23; Paterson, S. S., 27.18; Westfield, Y. L., 5, 472 94	
<i>Stevensville.</i> —A Friend, 12 50	
Total,	485 44

## GEORGIA.

<i>Savannah.</i> —Bible and Infant Classes in Second Presb. S. S., 24 00	
Total,	24 00
General Funds, 11,100 72	
Variety Account, 229 15	
Total,	\$11,329 87



## THE VALUE OF A CHRISTIAN EDUCATION FOR GIRLS IN TURKEY.

BY MRS. R. C. PIKE.

[Read at the twentieth anniversary of the Board, at Santa Cruz.]

THE Armenian people in Turkey are wonderfully inclined toward the pure gospel, and they have a conscience which can be touched and aroused. The missionary Parsons, on his visit to Jerusalem as early as 1821, encountered some Armenian pilgrims, whose interesting conversation drew from him the suggestion of a mission to Armenia itself. The pilgrims replied, "We shall rejoice when the missionaries arrive." God, in his own time, led Christian men and women to go out to that field, and schools and seminaries have been opened for girls. Let us visit one or two of the girls' schools in the Central Turkey Mission, that beautiful country so full of historic interest, the scenes of our Lord Jesus and those Bible characters we love, but made such a wretched place by that Moslem government. I wish we had time to visit Mrs. Coffing's school in Hadjin, where she is doing such a good work with her helper, Miss Bates; and also the girls' seminary in Marash, where Miss Shattuck has done such faithful work for over eight years. But we will pass on to Aintab, a city of over thirty thousand inhabitants. It is one hundred and five miles inland from the Mediterranean coast, or four days' journey. We must make the journey along the bridle path on horses or donkeys, for the only vehicle on wheels in this part of the country is a wheelbarrow, owned by one of the missionaries at Aintab. If the missionaries knew we were coming they would meet us, as is their custom, several miles out on the road, bringing us some refreshments, to relieve our faintness by the way. Owing to the extreme heat we must make our trip to Aintab as far as possible in the night, resting in some shady place during the day. The bright moon will give light and cheer on the way, which in one place will lead us through a deep, rocky gorge. Soon after sunrise we came in sight of Aintab. Here was where the missionary was stoned out of the city in 1847.

Now we find three Protestant churches with Sunday schools, a Y. M. C. A., a Christian Endeavor Society, a large and beautiful college for young men. There are hundreds of homes where Jesus is making his abode. Enter the home. Oh, what a change Christianity has wrought! The wife is revered by her husband. She eats with him at the table. She has learned to be a better mother to her children. She is anxious that they should attend school, and denies herself that they may do so and get an education. Would that we had time to hear the interesting particulars of the great revival in that city four years ago. Varteni Baji, an Armenian woman over ninety-six years old, and who became a Christian when the missionaries first went to Aintab, had been praying for weeks that this revival might come, and had asked God that five hundred might be converted. The result of the revival exceeded that saintly woman's faith. What is that larger building at the left on that high hill? That is the girls' seminary. Let us enter. We find Miss Ellen Pierce in sole charge of her seventy-nine girls. It would be a delight if we could stay long enough to see the wonderful transformation that turns a "village girl," with her quaint village dress, her unaroused mental and moral perceptions, into a "seminary girl," lifted from her low estate, and falling into the life about her; and as she goes on to graduation, to see the fetters of mind and soul of hundreds of years of oppression and ignorance broken forever.

Let us hear a word from Miss Pierce. She writes: "Do you ask what are the pleasantest hours I spend in my room over the parlor? It is when my class of girls gather for the weekly prayer meeting, or in the still after-tea hour on Sunday evenings, when I talk over with each one the peculiar experiences of the past month, the progress made in their spiritual lives; at these meetings every voice bears testimony, and sends up its petition to the throne of grace."

One of the teachers writes: "I was quietly reading my Turkish Bible one evening when a knock at the door interrupted me, and four of the girls entered, bright, interesting, Christian girls all of them; their faces all showed they had something important to say. It was about the missionary concert of last night. The question had been, 'What can I do?' and it seemed directed to their own hearts. From the twelve-year-old girl to the graduate, all are interested in the Morning Star. As she sails into port at Kusaie, can she not carry Aintab mites with those from America for that school? I requested the girls to think of it and report. The word with them was not 'We can't,' but 'We can.' A mission circle was started, and so many things proposed it seemed as if our 'mustard-seed box' would be filled many times. We all knelt down together and asked Jesus to bless our undertaking." More than once since then have the girls in that school belonging to the "Mite

Givers" contributed out of their poverty a Turkish *lira*, which is nearly five dollars, to be given to the Morning Star.

Let me take you now for a few minutes to another school. We will leave Aintab, going four days' journey farther inland, crossing the Euphrates River to the ancient city of Oorfa, said on good authority to be the birthplace of Abraham. A pool of water marks the spot where the superstitious Moslems think he was born, and sick people carry away pails of the so-called holy water, believing in its virtue to restore them to health. Oorfa is first mentioned in missionary annals in 1849, by Drs. Schneider and Smith. At one of Dr. Schneider's meetings in Aintab, there strayed in one day a young Armenian from Oorfa. He became much interested in the Bible, and said there were a number of others in his city who were inquiring about the Protestant Bible. Soon after two young converts were sent to Oorfa; a little church was formed, and a Protestant community organized. Again and again the little church pleaded for a resident missionary, but, on account of the smallness of the missionary force and limited means, their request was deferred year after year. In 1878, Miss Corinna Shattuck, with the consent of the mission, spent several months there, the only foreign resident in the place; but the strain and exposure proved too much for her health, and she returned to this country for rest. The appeals of the church members touched Miss West's heart ten years later, and at her own request the mission consented to her going there for the winter. She remained there two years, the only foreign resident in the place, and only a native woman to help her in the work. She opened a school with twelve girls, which soon increased to thirty. The girls are anxious to attend school. Miss West writes: "One day a bright young girl from a poor little village where there was no Bible and no one to read, came to the school, and taking a book and sitting down beside me, said, 'I can learn fancywork easily; can I not learn to read?' It is with untold interest that I watch her spelling out the Bible verses that I know will be a guide and light to her in that little dark home to which she will soon go as a bride." She also writes of another girl in such a poor home, poorly clad and with not enough to eat, who was so anxious to get an education that the missionaries became interested in her and received her into Aintab Seminary, and by means of funds sent from America she finished her course of study, and is now an efficient teacher in one of the schools. The girls in Oorfa are bright, teachable girls, anxious to get through school that they may go on to the seminary. How your hearts would ache could you see the poverty-stricken homes these girls come from, and what a struggle on the part of the family to live. It is hard for the men to find work, and when they have it they are only paid twenty cents a day.

We hear in our dear America of sacrificial gifts made for missions. No less earnest are the efforts of some of the native Christian women. Last year in Oorfa some of the women banded together to support a school and Bible work among the mothers and neglected children in a certain district in the city. So earnest was one of these women, a poor widow, to help in this work, that for some time she sat up till midnight that she might prepare rolls of cotton; and early the next morning, with only a breakfast of dry bread and olives, she gave her time to distribute these rolls among women whom she could find to spin them, and then sold the yarn to raise money for that mission work. Another woman, who was quite old, gave twenty *paras*, which is two cents in our money, but it was one whole day's wages for her at the spinning wheel. Surely these gifts far outweigh, in the eyes of Him who "sitteth over against the treasury," the careless offerings out of a selfish ease.

This year we find Miss Corinna Shattuck and Miss Ida Mellinger in charge of the school. These two brave women have taken up their abode in Oorfa, four days' journey from any American friend, working busily and happily together. Miss Shattuck writes that she has girls in her school now whose mothers were her dear pupils sixteen years ago.

Dear friends, what are we doing to help in this work? For God has called us to the work no less than the missionary. Do you ask what can I do? Have we thought what it is for those who go out to the foreign field?—the breaking of the home ties, and the lonely passing out from all that makes home life dear! Have we thought of the many trials that beset them on every side?—the sight of the wide-stretching fields of work that seem so promising, yet cannot be entered, or even touched, for lack of the silver and the gold. All these things call for our earnest sympathy, prayer and money, as God has prospered us. Choose some missionary station, or family, or person, and learn about their special field. Take the *Mission Studies*, LIFE AND LIGHT, and other magazines that are filled with their letters, and you will become so interested that, as the little book comes from month to month, you will find yourself looking to see if there is a letter from *your* missionary; and as you read about her work and her trial, then you will know how to give her your sympathy, how to offer for her some special petition. Write to her. Oh, if you only knew the joy, the help, the home letters are to the missionary so far away! Oh! let us keep ourselves in full touch and sympathy with those who bear the Father's name, and are doing his work so far away, while we are trying to do it here at home. And so, with blended interests and desires, we shall learn that he prayeth best who loveth best, and that our Great Intercessor best loves and prays for all.



EDITORIAL COMMITTEE.

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## CHINA.

### A VISIT TO A CHINESE TEMPLE.

BY REV. MR. ATWATER, SHANSI.

THIS morning, at the proposal of my teacher, we rose at dawn, about 4 A. M., took lunch with us, and started immediately for a temple about four miles away on the highest mountain summit. There are not many roads in this thickly settled plain; mostly footpaths through the fields. As we picked our way along we found the country quite broken and cut up with the dry beds of mountain streams. This was, of course, to be expected, so near the mountains. The temple was in view all the time, but how to reach it along the base of the ridge was not so clear. We crossed several dry streams, quite dangerous in the rainy season. We crossed several footpaths, but they did not seem to go in the right direction. Finally we reached the path up the mountain. The hills, or mountains, are quite abrupt along our side of the valley, and I think this one must rise a thousand feet, with but little of foothills. After we had gone a little way up we noticed that a roadway had been prepared up the mountain. Soon we came to an arched, open house, with seats inside for resting. Inside were inscriptions and a memorial tablet. My teacher explained the meaning, as I can understand more than I can read. The tablet spoke of the difficulty of the ascent, and the wish of the one who had built the road to provide an easy ascent for carts, horses, and people. The date of building was given, placing it about

sixty years ago. Dates are given as in the Old Testament, by the year of the reigning sovereign only.

After climbing again until half way up the mountain, we came to a large building upon a broad platform, facing up hill. The slope of the hill required that the lower facing of the platform be twenty or thirty feet high to make a level. Going inside we found the interior permanently occupied by four big images, two on each side of the door, behind a railing. These, my teacher said, were the terrible door or gate keepers of the gods high up on the mountain above us. These big fellows had their feet planted on squirming men or animals. They had great swords or spears in their hands, and their heads were in the middle of their stomachs. Their eyes seemed to roll and blaze in their sockets, and with their painted faces glowering upon the beholder, they were indeed a sight to startle one. Indeed, I have had several shocks at entering temples and suddenly coming on some of these fellows, just ready to grab you or beat your brains out with a bludgeon. The gate keepers of the gods are a bad lot in China.

The terrible gate keepers not having demolished us, we went on up the stone steps, the cart road ending at this point. This flight of steps was a long one, two hundred and forty in number, as we reckoned when we came down. I should like very much to have a picture of it to send you, as it certainly was a good specimen of Chinese work. The flight of steps brought us to the temple buildings, with their inclosure. We could not enter at the front gate, but found a side gate. On entering, we came upon the quarters of the family who kept the grounds. No one was there at the time except an old woman. She made no objections to our going around as much as we pleased; so we came into the main building. What a big one! My teacher said he had never seen such a large image before, even in the larger cities. It must have been forty feet high, if not more. Each finger was as large as a man's body; he literally filled the temple. There was only room enough left for some figures with cymbals and pipes, and various kinds of stringed instruments to stand on each side of him along the wall, and make music for his entertainment. It was the great Buddha! Fo (pronounced Fo-ah) is his name in Chinese. The mountain is named after him,—The Great Buddha Mountain, Ta Fo Shan.

Like the rest of heathendom, one big idol will not satisfy, even if it be big as a mountain. If there is any more room anywhere, tuck in a lot more of small ones. So in another room we found seven Buddhas, all of one size, a little smaller than a man. They were set back in deep niches in the wall, each in a separate niche. The altar bells are interesting. They are bowl-shaped, open at the top, some holding a bushel, others less. They stand in



front of the idol, on a table, with the incense and other things used in worship. The tone of the bells is very clear and prolonged. When struck smartly they will hold the tone for a whole minute. The striking of the bells is a large part of the worship of an idolator. The incense vase is of bronze as well as the bells, and is filled with earth, into which the long sticks of incense are stuck, to be lighted and smoked before the image. The worshiper comes bringing these incense sticks with him. They are often nicely perfumed. Doubtless the more sticks that are burned the better the worship. After further looking at other small gods, we climbed the remaining space to the top of the hill. This is ornamented with a blue porcelain tower about seventy feet high, and in quite good preservation. This can be seen far out on the plain, but the temple buildings are so nearly of the color of the hill they cannot be seen so well.

I heard my teacher remark that a mountain without a temple upon it is, in China, not reckoned as a mountain. Certainly they worship idols under every green tree and on every high hill, as did the Jews. Many temples are built around a great spreading tree. The tree is the god, or one of the gods, worshipped there.

The view from the porcelain tower, which, by the way, has no stairway inside, and was built solid on all sides, was extensive in all directions: on the plain, with its checkered surface, golden, green, and brown, back into the mountains, all terraced and cultivated as far as the view permitted, with small clusters of houses here and there, and a stray temple or two off by itself on a distant ledge; altogether a view to impress one as foreign, even after being here for eight months or so. "Yes," I said to myself, "I am way, way off in China, not very far from Tartars, and deserts, and Siberian wolves." On the plain at my feet were twenty or thirty villages in full view, some large and some smaller, all needing the gospel, all so slow to take hold of it. "Are there few that be saved?" is a question that presses hard upon one with such a sight constantly before his eyes. "Rescue the perishing, care for the dying." I desire more and more, with unquenchable longing, to save these people. How to improve every opportunity for the one great end,—that is the question. Not a little work is done simply by living among them. Why is the foreigner here? What can he possibly want to stay for? Where did he come from? What kind of a people is it? These and a thousand other questions are being asked all the time. So very much work has to be done before any work seems to be done. Well, we returned from our mountain climb, and reached home a little after nine o'clock in the morning, having been gone five hours, and seen much, and the whole day still before us for work.

## WEST AFRICA. GIRLS AT BENGUELA.

BY MISS SARAH BELL.

SEVEN or eight of the girls sleep here at the school, three others live here, but still cultivate their own fields, and at present I have nine working for me; so that there are about twenty girls here every night. It is no uncommon thing in the evening to see two or three girls reading or studying the Sunday-school lesson, two or three more sewing, and others looking at pictures or visiting among themselves.

You might be interested to hear a little about three of the girls who began working for me this week. Kanjala, of whom there was a little account in the *Missionary Herald* for November, is one of them. Suse, her husband, we are sorry to say has not continued among us, as he had evidently intended to do. He thought his uncle (or some other relative) was going to sell him into slavery, and he fled to a neighboring country. Kanjala did not go with him. For a time she did not come to school or to the Sunday services; but lately she has been regularly to school, preaching services, and Sunday school. Her relatives now want her to go to her husband's village, but she does not want to go. She wants to stay here and attend school. She says if Suse comes here she will live with him. At present, I understand, he has gone to the interior, to trade. We hope he will come here when he returns.

The other two girls are Civela and Nakulembi. Last year, when I had the girls' school in the morning, they began to attend. A little later their relatives compelled them to marry at a village about half an hour's walk from here. They planted fields there and stayed about a month, when they returned to their own village; they went, though, every day to work in the fields they had planted, until the corn was "hilled."

For some time Nakulembi has been coming to school again. A week or more ago the relatives of these girls thought they would make them return to the men they were compelled to marry. Nakulembi they tied up and carried her on their shoulders, as they would firewood. She did not stay. Then they scolded her, and made her so angry with their talk that she ran off to a distant village, intending to make herself a slave of the head man. Her uncle, who happened to be at that village when she arrived, persuaded her not to make herself a slave. Her brother brought her back. She does not want to go to the village where she was married; she wants to attend school. I told her she could live here and work for me.

When Civela was taken to Cisanji—that is the name of the village where the man to whom she was married lives—she was tied up and her feet put in

stocks for several days. The girls were telling me one evening that it "made pity" to hear her cry. Last Sunday she ran away and came here. She is now working for me and going to school.

If this letter were not so long I would tell you about another of the girls who is working for me. Her name is Nangumbue; she is an orphan. The girls found her crying out in the "bush," where she had been for three days without anything to eat. Such a pitiable looking little girl! almost naked, her fingers deformed from being put in boiling water, as a punishment for stealing, and her feet deformed from being so long the habitation of jiggers.

I do praise and thank God for sending and keeping these girls here. I hope you will pray for them, that they may be the means in His hands of leading many to Jesus.

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## TRAVELING IN AFRICA.

BY C. F. CLOWE, M.D.

[Medical missionary to West Central Africa.]

AMERICANS who live in an age of express trains and electric railways, and in a country intensely interested in rapid transit, find it hard to realize what miles meant in the days of our grandfathers, and what it still means in some places upon the earth. A person undertaking a journey, long or short, in Africa has needful preparations to make. You cannot expect to find there hotels or lodging houses at each stage of your route. Whatever you wish to use, eat, sleep upon or wear, must accompany you whether you expect to be absent days, months, or years. As nearly everyone knows, all transporting of men or goods in Central Africa is done by means of carriers. To this course there are some exceptions.

Suppose that I, accompanied by my wife, wish to visit a neighboring station only forty miles away, a short journey which we often take; how do we go about it? Runners are sent out to the nearest villages saying: "The doctor is going to Cisamba, and wants carriers; come quick. He will start day after to-morrow, *Henanya*." Through the rest of the day men come in, have their names written down, and take some cotton cloth, part of their pay, in advance, to bind them to their bargain. Now, how many do we want? First, for me, I will ride the ox; but I must have a man to carry a long rope to tether the ox where he can eat at night, also my gun, cartridges, an axe to cut firewood, etc. For my wife, she will ride in a hammock, slung to a pole, with an awning over it. Six men for her, as they must relieve one another

every couple of hours. Then we must take a tent, as we must sleep on the way, and it is the rainy season. It weighs, with the fly, ninety-five pounds. Two men for that. Then our food, dishes, and cooking utensils must go in a box. It weighs sixty pounds, and one man carries that. Our blankets and pillows weigh fifty-four pounds, and are bulky. One man for that load. A box of clothes takes another man. In all eleven men. The morning comes; we rise and eat before daylight, and get ready. Then wait, wait; slowly come the men.

“Why are you so late?”

“O Nana, it is wet. Let the sun get up and dry the bushes.”

Finally all have their loads. Two men seize the pole of the hammock and start, singing a rousing song. I see all the loads on the way, mount my ox and follow after. The *típoia* (hammock) is across the first brook, and going up the slope half a mile ahead. I ply the whip and bounce, bounce, for the ox is a hard beast to ride, but I draw nearer it. We go at a fine pace, four miles an hour; the men are fresh, and it is comparatively cool. So it goes, walk, walk, trot, trot, for two or three hours. Brooks innumerable are crossed, some ridden through, some have to be waded, but none as yet cause delay. Now, however, a larger one, a river, is reached. It is swollen; the bridge, made of a couple of sticks tied together and swung across, is several feet under water. The hammock men wade out on it. Two fresh ones take hold, and creeping, crawling, sliding, holding up the hammock they reach the farther bank. Now it is my turn. Off comes the saddle; I tie my long rope to the ox's horns and throw it across the stream; a couple of carriers seize it and pull, I push, and in goes the ox. He swims bravely up stream and climbs out all right. I wade through with my saddle, remount, and we are off again.

Soon we come to a village, and the men begin to beg, “O Nana, let us go in and get some *ocimbombo* (native beer).”

“No,” I say. “If you drink beer you cannot carry well; you will drop the *ondona* (lady), and then I would have to scold.” So on they go grumbling.

It is now two o'clock, and all hands tired. Let us stop for the night by the next brook, as half our distance is accomplished. But where is the tent, our food, beds, etc.? Far behind, say the men. Well, we build a fire and wait. The men begin to cut sticks and build wigwam-shaped huts, thatched with grass, to sleep in. Now the tent is coming. We get it up, boil our coffee and eat a lunch. Then beds must be made. The ground is dug up, to soften it, a rubber sheet laid down and then blankets. Beans or potatoes are boiled for supper and breakfast. Wood must be got in the tent, that we may have some not wet by rain for our morning fire.

Well, it is growing dark. The men are eating their evening meal. We will eat ours, and go to bed. We eat and lie down without a light. The carriers build a great fire and gather around it, telling stories true and untrue. We lie and listen, and laugh to hear the little adventures of the day recounted and embellished for those who have not seen.

Now the men are quiet, and nature's noises alone are heard. The brook is gurgling below. A goat-sucker, flying overhead, clicks his bill over an insect. Perhaps the rain patters on the canvas. We are almost asleep. Hark! What a howling. A hyena is abroad. I raise the flap of the tent and discharge my revolver. Off he goes like the wind, for a greater coward never lived. Sleep comes, however, and wild animals and wilder men are forgotten. In the morning the events of the day before are repeated. We arrive at our destination, and eat and sleep in an approach to a civilized manner until we start upon our way homeward.

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LETTER FROM A NATIVE SCHOOLGIRL.

KOBE, Aug. 2, 1893.

DEAR TEACHER: At home beside helping grandmother I am sewing every day. I am teaching a girl who is going to enter our school from the next term newly.

As you know this is the first vacation since I became a Christian and also I lost my dear mother so I had new opportunities.

Now thanking you very much with all might for your kind care and instruction, I must beg your pardon that I was very careless in everything while I was in school by your kind, grateful help.

Dear teacher I decided to reform all my bad conducts. That is, criticizing any body, boylike manner, proud heart and to be very gentle in manner, humble in mind, kind to any body, diligent in studying and careful in words.

These are my mottoes which I want to put into practice in my school life.

I think the next term is the most important and precious time for us who are going to graduate the school soon, so we must be careful in every little thing.

I have a class of little girls about thirteen or fourteen years old in Sunday School and also I am playing organ in the church every Sunday School.

They are very good works in this vacation.

Next Sunday comes consecration meeting of our *Kyorei-kwai* (Y. P. S. C. E.) so we, the members of this society, who are here in Kobe, will read your letter for this meeting and sing *sambika* (hymn book) No. 172 and pray for *Kyorei-kwai*.

Now I will close my long letter. I am very glad of your sending word to us for our consecration meeting.

Yours lovingly,

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# Home Department.

## STUDIES IN MISSIONS.

### REVIEW OF 1893.

LET the meeting, if practicable, begin a little earlier than usual, to give ample time for this most interesting topic of the year. Let faith and hope be stimulated by a sight of what God has wrought through *us and our co-workers*. More than most of our topics, this gives opportunity for a score of women to take part and add an item to increase the interest. Material will be found in the December number of the *Mission Studies*, published by the Woman's Board of the Interior, 59 Dearborn Street, Chicago.

#### AT HOME.

What new missionaries sent out during the year?

Has the number of auxiliary societies increased? Has the work among the children advanced or retrograded? How has it been with the Young People's work?

What have been the financial results in the Interior States? Did the Board of the Interior meet its aim? In which States was there advance over last year?

#### ABROAD.

What are the notable points in the work of the *Zulu Mission*? Why is Miss McCornack no longer there?

The removal of the *East Central Africa Mission*, the past year, will prove a topic of great interest; the new location, the people, the incidents of the journey, and the outlook, will furnish material for a fine paper. See *Missionary Herald*, June, September, and October numbers.

What changes in the *West Central Africa Mission*, its work, and its force?

Let one state in the meeting the salient points of work in the *Marathi Mission*. Are the schools supported by the W. B. M. I. prosperous?

In the *Madura Mission* what new work for women has had a most auspicious opening?

What new missionary sent to Ceylon? How has our work prospered in Japan? What progress in the Woman's Evangelistic School? What in Kindergarten? What in Kobe College?

What new missionary sent to the *Foochow Mission*? Note progress in Miss Newton's work?

What new missionary sent to Shansi? How goes the work for woman in that mission?

Report the work among women in the North China Mission at Peking, Pang-Chuang, Tung-cho, Tientsin, and Kalgan. Speak of Miss Diamant's life and death.

*Mexico.* What of the schools in Hermosillo, Parral, and Guadalajara?

*Bulgaria.* The Samokov School and the Monastir School. What are the Bible women doing?

*Turkey.* What progress in the Western Turkey Mission? In the Central Turkey Mission tell of Adana, Hadjin, and Marash. What great need in Erzroom, in Eastern Turkey? Note the year's work among the women of Harpoot.

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“DISTRACTED ABOUT MUCH SERVING.”

Luke x. 38 (marginal reading).

LACK of employment! Time for ennui! Where and when, O Christian? A rapid glance only upon all sides reveals so great a need for earnest workers that the pressure of the necessity becomes a burden to the soul.

Hark! Across the waters there comes a great cry for helpers. Before our eyes are countless dusky hands upraised in plaintive pleading for the Bread of Life. From Northern wilds and Western plains, from the mountains of Tennessee and the multitude of colored children of the sunny South, the same cry is heard: “Help, O Christian, help!”

Hearts feeling keenly every appeal, longing for more of money, strength, and power to do, cry out, “Who is sufficient for these things?” God has given Christian womanhood a large field, a mighty work in this great hungry world. Every thoughtful, consecrated woman feels this truth, and feels it intensely. Yet, have not we women a way of trying to carry the world on our shoulders which often weakens our capabilities?

God does not require of any one of his children more work than they can accomplish. There is a wonderful scale of fine adjustments running through all of his appointments. Requirements and capabilities are very nicely balanced.

O ye troubled Marthas in God's great household, “distracted in service,” he has other hands, better fitted, perhaps, to do the “many things” which yours are too weak to grasp. Do the duty that lies nearest, but do not carry with Monday's work the burdens of the whole week. “One day at a time.” God holds the other six, and we have no right to them until, one by one, he gives them to us.

M. F. B.

*Marysville, Ohio.*

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“IN EVERYTHING GIVE THANKS.”

BY HELEN STORRS ALDEN.

GRATITUDE is one of the noblest attributes of the human soul. It elevates, enriches, and adorns the character of its possessor. Happy the child, and blest of Heaven, who is taught from its earliest years to lisp forth expressions of thankfulness for the many tokens of love bestowed on it. However simple the language used, it has a refining and ennobling influence upon the heart and life of the child, and prepares it as it becomes more mature to appreciate the goodness of our Heavenly Father, and return thanks to him.

Our tender and thoughtful regard for dumb animals is increased in proportion to the gratitude they manifest for the care exercised over them. Without gratitude the rich are poor; with it, the poor are rich. We love to think of the aged woman who, while finishing her dinner of cold water and a crust of bread, in solitude, was called upon by the bishop, who found her praising God for his mercies. "I have all this and Christ besides," she said. She was rich indeed.

"Sweet is the breath of vernal showers,  
The bees collected treasure sweet;  
But sweeter yet the still, small voice of gratitude."

No one who is conversant with the Holy Scriptures can question the duty of giving thanks to God under all circumstances. The exhortation of Paul to the Thessalonians is, "In everything give thanks, for this is the will of God in Christ Jesus concerning you;" and to the Philippians he says, "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Our thanks should be as fervent for blessings received, as our petitions for mercies asked.

When one is surrounded by kind friends, has a pleasant home, good health, which means more than freedom from pain, and all the blessings which we think needful to made life desirable, it is comparatively easy to call to mind God's goodness, and return thanks to him; but when our expectations are cut off, our brightest hopes blasted, the closest ties of friendship sundered, our earthly possessions swept away, it may be through the treachery of a pretended friend, or, worse than these, when deprived of health, and "pain extorts the groan, and heaves the sigh," and the tempter would fain have us believe we have nothing to be thankful for,—then comes a struggle, if we gain the victory over temptation. But God's command is, "In everything give thanks;" this means in sorrow as well as in joy, in adversity as well as prosperity, in the darkest hour as well as the clear sunshine, in the bitter as well as the sweet experiences of our lives.

If we would give thanks for all that befalleth us we must take God at his word, accept his promises, and believe that "all things work together for good to them that love him." Whatever seeming calamity may come to us, if we accept it with a loving, grateful heart it will prove a blessing. Our experience in life may seem hard and trying to bear, but is it more so than that of many of the most eminent Christians who have preceded us? Chrysostom, the honored archbishop of Constantinople, afterward persecuted and despised, driven into exile, dies far removed from the splendor of the capital and the honors he had so richly enjoyed, uttering his favorite motto, "Glory to God for all things."

Had not John Bunyan been thrown into Bedford Jail, the "Pilgrim's Progress," that wonderful book, which has been read with an ecstasy of delight and the rarest profit by myriads, both young and old, might never have come to bring health and light to souls darkened by sin.

The apostle could say: "Of the Jews received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in



perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.” And yet he said, “If I must needs glory, I will glory of mine infirmities.”

Could he be to us the bright and illustrious example of Christian fortitude, the bold and ardent leader, the fearless and unswerving champion of truth, the Paul he is to-day, but for the fiery trials through which he passed? “I take pleasure,” he said, “in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ’s sake; for when I am weak, then am I strong.” “In everything give thanks.” How fitting that God should utter these words through one who had such a rich and varied experience.

Gratitude is not only a grace in itself, but it begets love, humility, reverence, benevolence, and holy obedience. It not only enhances the joy of the one who feels and gives expression to it, but it sheds a halo of light upon all around, adding much to the sum of human happiness.

“One act that from a thankful heart proceeds,  
Exceeds ten thousand mercenary deeds.”

Gratitude keeps far away a spirit of murmur and complaint, and helps us to bear more sweetly the ills of life. Thus we may bring honor and glory to our Divine Lord and Master.

“When thou hast thanked thy God for every blessing sent,  
What time will then remain for murmur or lament?”

Is it not a wonder that we are not in a continual ecstasy of gratitude for God’s goodness and manifold mercies?

Let us seek earnestly and prayerfully to cultivate this grace, which so sweetly moulds the character and adorns the life, striving to live in obedience to the Divine injunction, “In everything give thanks.”

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In a recent publication, “Foreign Missions after a Century,” by Dr. James S. Dennis, occurs the following paragraph: “We are fully justified in estimating that there were slightly over one hundred thousand conversions in the foreign mission fields of all evangelical churches during the year 1892. This you will notice is an average of fully two thousand per week. Think of it, my friends! As you gathered together in the house of God from Sabbath to Sabbath during the past year, to render your thanks to your Heavenly Father for his blessings, and his bounties, and his benefits to you and yours, you might have added another note of thanksgiving for more than two thousand souls; a number that would pack our largest churches to their very doors, gathering together, every Sabbath of the year, literally out of every tribe, and tongue, and people, and nation, to sit down together for the first time to partake of the communion of the Lord’s Supper; and I will venture to say that you would be perfectly safe in thanking God for the same magnificent result for every Sabbath of this present year.” There is no preparation like that of a grateful heart for enjoying the services of God’s

house. "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name."

Our hearts are full of gratitude as we go to the sanctuary when some new joy has come to us, some desire been gratified, some prayer been answered. If our reasons for thankfulness can be outside our own personal affairs, they must be more Christlike. Let us, therefore, in coming Sabbaths, as we pray "Thy kingdom come," give thanks that all over the world there are gathering into the kingdom thousands that very Sunday who for the first time call Christ their Saviour. It will make us think, Have we had any share in giving them this great blessing of the gospel? M. R. J.

### THE MIZPAH CALENDAR.

For two years the Mizpah Calendar, issued by the Woman's Board of Missions of the Interior, has gone out far and wide to incite the friends of the Board to prayer. Day by day it has called up before them some beloved missionary, some school, or group of Bible women, or some great need. It has brought the hearts of many in unison to plead for the blessings God is waiting to give. It has gone out to the ends of the earth, bringing cheer to our missionaries in the thought that they are had in remembrance of many before the Lord; and very precious testimony has come to us of prayers answered on their behalf.

Once more it waits to fulfill its ministry. The Calendar for 1894 is revised and brought down to date; and, as the twenty-fifth year of the Board has just closed, many of the events connected with its history are named upon their respective days, making it to some extent historic. It may be ordered, as before, of the Secretary of the W. B. M. I., 59 Dearborn Street, Chicago, for 25 cents, 6 cents additional for postage.

### WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 18, 1893.

#### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 39.65; Amboy, of wh. S. B. 10, 15; Alton, 10.50; Buda, 37.94; Blue Island, 11; Chebanse, 3.25; Chaudlersville, of wh. 10 Mrs. M. G. F., 17; Chicago, 22.50, a Friend, 10, Bowmanville Ch., 17, Covenant Ch., 18.15, First Ch., 59.33, Kenwood Ev. Ch., 162.92, Leavitt St., 7, Lincoln Pk. Ch., 9, New Eng. Ch., 192.25, Pilgrim Ch., 2.75, South Ch., 200, Union Pk. Ch., a Friend, 10, Union Pk. Ch., of wh. Mrs. Banks 25 to const. self L. M., 231.05, Warren Ave. Ch., 52; Elgin, 25; Emington, 1; Evans-ton, 61.50; Farmington, 26.71; Forrest, 3.30; Glen Ellyu, 3; Geneva, 27.61; Griggs-ville, 50; Geneseo, 20; Gridley, 2.50; Gilman, 1; Galesburg, First Ch. of Christ, 75; Hampton, 5; Ivanhoe, 6; Jackson-ville, 30.50; Lombard, const. L. M. Mrs.

E. B. Cusching, 32.25; Lyndon, 10; Lawn Ridge, 6; Marseilles, 17.70; Melvin, 2.50; Morton, 1.60; Normal, 2; Naperville, 8.85; Neponset, 15; Ottawa, 50; Oneida, 1.50; Park Ridge, 10; Pittsfield, 30.50; Plym-outh, 3; Paxton, 65.56; Princeton, 15; Ravenswood, 22; Rockford, First Ch., 28.45, Second Ch., 262.50; Polo, Ind. Pres. Ch., 4.75; Roodhouse, 8; Rantoul, 10; Roseville, 6.55; Rollo, 36.63; St. Charles, 14.04; Seward, 37.50; Sterling, const. L. M. Mrs. J. H. Harphane and Mrs. P. Golder, 21.61; Springfield, E. L. B., 2.50; Sandwich, 36.06; Shabbona, 20.45; Udina, 1.25; Wheaton, College Ch., 23.85, First Ch., 3.65; Washington Heights, Bethany, Union Ch., 25; Waukegan, 25; Wyanet, 8.45; Waverly, 10.60, 2,346 10  
JUNIOR: Aton, 8.25; Chicago, First Ch., 91.94, Lake View Ch., 1, Millard Ave. Ch., 30, Union Pk. Ch., 63, Warren Ave., 22.70; Granville, 20; Galesburg, First

Ch. of Christ, 6.91; First Cong'l Ch., The Philergians, 17.50; Ottawa, 60.85; Oak Park, 90; Pittsfield, 25; Rogers Park, K. D., 22; Rockford, First Ch., 25.42; Wilmette, 50; Winnebago, 7.50; Waverly, 15.60, Miss T., 4,	561 67
<b>JUVENILE:</b> Chicago, First Ch., 21; Lincoln Pk., 20.25, South Ch., 13.63; Evanston, 3.31; Glen Ellyn, 8.50; Geneva, 3.50; Rosemond, 1.56; Wheaton, College Ch., 5; Waverly, 1.69,	78 44
<b>C. E.:</b> Glencoe, 9.34; Melvin, 4,	13 34
<b>JUNIOR C. E.:</b> Aurora, New Eng. Ch., 3.80; Lyndon, 2; Wheaton, First Ch., 1,	6 80
<b>SUNDAY SCHOOL:</b> Chicago, Kenwood Ev. Ch.,	50 00
<b>SILVER FUND:</b> Chicago, Bowmanville Ch., 25, First Ch., 17; Plymouth Ch., 33; Elgin, 45; Evanston, 50; Geneseo, 56.89; Marseilles, 5.35; Rockford, First Ch., Y. L. Soc., 5.25; Winnebago, 1; Waverly, 3.66,	242 15
<b>THANK OFFERINGS:</b> Aurora, First Ch., 34.10; Alton, 37; Buda, 17.06; Chebanse, 11.75; Chicago, Covenant Ch., 18.50, First Ch., 108.67, Y. W. Soc., 25, Douglass Pk. Ch., 3.82; Lake View, Ch. of the Redeemer, 8.62, Juniors, 3, Lincoln Pk. Ch., 63.67, New Eng., 111, Pilgrim Ch., 14.50, Plymouth Ch., 201.78, South Ch., 48.65, Union Park Ch., 143.95, Y. L. Soc., const. L. M. Constance Tyrrell, 52.58; Dover, 11.50; Evanston, 87.20, Light Bearers, 5; Farmington, 25; Forrest, 5.25; Glen Ellyn, 3.50, C. E., 2.38, Happy Helpers, 2.50; Geneva, Morning Star Band, 5; Geneseo, 34; Galesburg, First Ch. of Christ, const. L. M. Mrs. Butcher, 40, Y. L. Soc., 13.09; Hinsdale, 85.53; Ivanhoe, 11.35; Lombard, 5.25; Lyndon, 2.00; Lawn Ridge, 21.95; Marseilles, 57.95; Melvin, 3; Morton, 3.40; Normal, 6.50; Naperville, 22.75; Oneida, 14.68; Plymouth, 12; Poplar Grove, 6.25; Peoria, Plymouth Ch., 26.18; Rockford, First Ch., 27.16, Y. L. Soc., 5.25, Second Ch., 32.65; Seward, 15.10; Sterling, 38.12; Sandwich, 24.84; Shabbona, 19.55; Sheffield, 13; Udina, 10.55; Wheaton, First Ch., 26.02; Waverly, 24.20, Y. L. Soc., 4.25,	1,657 55
<b>FOR KOBE COLLEGE BUILDING FUND:</b> Chicago, Union Pk. Ch., Mrs. Savage,	50 00
<b>Total,</b>	<b>5,006 05</b>

INDIANA.

<b>BRANCH.</b> —Miss S. M. Gilbert, of Terre Haute, Treas. Cardonia, 1; Coal Bluff, 1; Liber, 4.10; Terre Haute, 12.70,	18 80
<b>JUVENILE:</b> Amboy, S. S., 70 cts.; Ross, Miss Galliger's Cl., 50 cts.,	1 20
<b>EXTRA-CENT-A-DAY:</b> Terre Haute, First Ch., Aux.,	16 51
<b>CARRIE BELL MEMORIAL:</b> Liber, Aux., 1.48, Silver Band, 5,	6 48
<b>SILVER FUND:</b> Terre Haute, First Ch., Aux.,	94 76
<b>Total,</b>	<b>137 75</b>

IOWA.

**BRANCH.**—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 10; Ames, 3.65; Anamosa, 6.50; Atlantic, 25.15; Big Rock, 9; Cedar Falls, 2.50; Charles City, 6; Chester Center, 5.55; Clear Lake, 5; Creston, 7; Cromwell, 8.15; Corning, 5; Decorah,

10; Denmark, 13.40; Des Moines, North Park Ch., 35.40, Plymouth Ch., 5.53; Dunlap, 33.36; Eldora, 52; Fairfax, 7; Farragut, 49; Genoa Bluffs, 1.20; Gilman, 5; Glenwood, 17.55; Grand View, 3; Green Mountain, 17; Grinnell, 98.24; Hampton, 5; Harlan, 5.15; Hawarden, 3.85; Hull, 10; Kingsley, 2, Mrs. Tillett, 50 cts.; Madison Co., First Ch., 2; Magnolia, 3.50; Mason City, 12.50; McGregor, 5.10; Mitchellville, 4.63; Monticello, 10; Mt. Pleasant, 23.81; Muscatine, 5; Newburg, 1; Newell, 2.47; New Hampton, 10.20; New York, 8; Ogden, 5.55; Osage, 69.70; Ottumwa, 41.46; Pilgrim, 9.90; Polk City, 4; Prairie, Phoebe A. Emery, 3; Preston, 9.75; Quasqueton, 3.10; Red Oak, 40; Rockford, 5.36; Salem, 20.50; Shenandoah, 44.08; Sibley, 5.38; Silver Creek, 5.21; Toledo, 6.10; Waterloo, 27.25; Waucoma, 13; Waverly, 7; Wayne, 7.66; Webster, 6.49,	881 29
<b>JUNIOR:</b> Dunlap, 4; Genoa Bluffs, K. D., 2.54; Grinnell, Y. L., 15.34,	21 88
<b>JUVENILE:</b> Burlington, 5; Central City, 5; Corning, Busy Bees, 1; Grinnell, Busy Bees, E. Br., 20.62, S. Br., 11.60, W. Br., 5.25; Marshalltown, Busy Bees, 7.10, Willing Workers, 9.00; Onawa, 30.50; Osage, 3.75, in mem. of Clarence Gist, 1.55; Ottumwa, 8.76; Sibley, 8.90; Webster, five little children, 30 cts.; Williamsburg, 16.33,	134.66
<b>C. E.:</b> Algona,	10 00
<b>SUNDAY SCHOOLS:</b> Central City, 1.60; Council Bluffs, 6; Des Moines, Plymouth Ch., 8.25; Le Mars, 5; Mitchellville, 5; Oskaloosa, 10; Stuart, 2.30,	38 15
<b>THANK OFFERINGS:</b> Anamosa, 8.30, M. B., 1.80; Atlantic, 22.57, Jun. End., 1.42; Burlington, 60; Big Rock, 11; Charles City, 4.50; Chester Center, 26.12; Creston, 25.60; Corning, 10; Des Moines, Plymouth Ch., 20; Genoa Bluffs, Aux. and K. D., 6.83; Glenwood, 23.60; Grinnell, 151.84; Hampton, 20; Magnolia, 14, Mrs. Julia Raymond, Birthday, 66 cts.; McGregor, 78 cts.; Newell, 12.35; Ogden, 1.25; Rockford, 12.10, C. E., 10, Jun. C. E., 3; Sabula, Mrs. Wood and S. S. Cl., 1; Sibley, 11.92; Stuart, 11.70,	472 34
<b>SILVER FUND:</b> Alden, 4; Ames, 3; Atlantic, 2.10; Decorah, 1; Des Moines, Plymouth Ch., 33.35, Miss Mary E. Hyde, 25; Dunlap, Juniors, 2.25; Eldora, 14; Gilman, 1; Grinnell, 1, Mrs. Rodney Clark, 25 cts.; Iowa Falls, 8.50; Montour, a Friend, 10; Ogden, 7; Pilgrim, 10.22; Preston, 6.24; Salem, 9.50; Stuart, 3; Toledo, 4; Webster, 4.80,	174 96
<b>SPECIAL:</b> Gilbert, for Kobe College,	9 00
<b>COLLECTED BY MISS MARY WRIGHT:</b> Des Moines, Plymouth Ch., 11.25; Dubuque, 11; Kellogg, 2.21; Le Mars, 2.28; Marshalltown, 5.56; Mitchellville, 3.74; Rock Rapids, 12.60, C. E., 2.50; Sheldon, 4; Sibley, 3; Waterloo, 12.58; Winthrop, 2.88, 73.60. Less trav. expenses, 29.96,	43 64
<b>Total,</b>	<b>1,785 92</b>

KANSAS.

**BRANCH.**—Mrs. W. A. Coats, of Topeka, Treas. Burlington, 7; Centralia, 12; Douglass, 3; Downs, 1.90; Ford, 2; Hiawatha, 5.61; Kansas City, 37; Kirwin, 10; Lawrence, 13; McPherson, 6.50; Olathe,

15; Oneida, 6.93; Ottawa, 25; Overbrook, 6; Paola, 3.26; Partridge, 10; Plevna, 18.12; Sabetha, 43.70; Sterling, 29; Topeka, First Ch., 43.35, Central Ch., 20.40; Wabaussee, 17.00; Wakrusa, 5; Wells-ville, 3,	344 27
C. E.: Sabetha,	25 00
JUVENILE: Sterling, Cheerful Workers, 5; Busy Bees, 1,	6 00
SUNDAY SCHOOLS: Topeka, First Ch., Prim. Dept., 5.25; Lawrence, Plymouth Ch., Prim. Dept., 2,	7 25
JUNIOR C. E.: Kansas City, 5.38; Mrs. Officer, 1.25,	6 63
Total,	389 15

## MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ahmont, 9.33; Ann Arbor, 1.05; Benton Harbor, 3; Clinton, 19; Constantine, 10; Charlotte, 25; Chelsea, 12; Detroit, Woodward Ave., 51, First Ch., 104.50; Edmore, 1; E Saginaw, 66.88; Flint, 20.12; Grape, 3.20; Grass Lake, 1.90; Mattawan, Mrs. G. H. Goodrich, 10; Muskegon, U. M. S., 15; North Adams, 10; Olivet, 11.22; Orion, 2.75; Pontiac, 4.70; Stanton, 27.95; Stanton, 26; Traverse City, H. and F. M. S., 30; Vermontville, 6.55; Watervliet, 3.50; Webster, 8.50; Wheatland, 1,	485 15
JUNIOR: Ann Arbor, C. E., 16; Grand Rapids, Park Ch., 40; Greenville, C. E., 10; Pontiac, 10; Somerset, C. E., 6; Traverse City, Bridge Builders, 55,	137 00
JUVENILE: Ann Arbor, 14; Allegan, C. E., 2; Detroit, Woodward Ave. Ch., King's Cup Bearers, 5; North Adams, Merry Gleaners, 5; Stanton, M. B., 8; Traverse City, Light Bearers, 6; Watervliet, Mountain Hills, 1,	41 00
THANK OFFERINGS: Ann Arbor, 144.50; Breckenridge, 2; Grass Lake, 11.20; No. Adams, 10; Olivet, 28; Romeo, 10; Stanton, 14.10; Three Oaks, 10.90; Vermontville, 7.61, a Friend, 100,	338 31
SILVER FUND: Breckenridge, 2; Benzonia, 7.25, Miss Charlotte Spencer, 25; Clinton, Mrs. Josephine Cook, 1; Detroit, Woodward Ave. Ch., King's Cup Bearers, 5; Litchfield, from Miss C. A. Turrell, 5; North Adams, 3.50; Pontiac, Mrs. Harriet Gamble, 1, Mrs. M. W. Bloomburg, 1, Miss S. J. Coates, 1, Mrs. Anna J. Clark, 1; Mrs. John McClellen, 50 cts., 4.50; South Haven 20; Traverse City, Bridge Builders, 14; Vermontville, 1,	88 77
FOR KOBE COLLEGE BUILDING FUND: In the name of Mrs. Arabella M. Crane,	100 00
Total,	1,190 23

## MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Alexandria, 40 cts.; Anoka, 1.29; Clearwater, 96 cts.; Detroit City, 1.50; Duluth, 3.30; East Brainerd, 30 cts.; Elk River, 1; Fergus Falls, 3.08; Glenwood, 70 cts.; Glyndon, 2; Greenleafton, Dutch Ch., 15; Hamilton, 3.50; Hutchinson, 2.06; Lake City, 16.45; Mankato, 3.74; Minneapolis, Lora Hollister, 5, Fifth Ave. Ch., 1.95, First Ch., 15, Oak Park Ch., 3.60, Pilgrim Ch., 5.25, Plymouth Ch., 171.65,	
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Silver Lake Ch., 10; New Duluth, 43 cts.; Northfield, Friend, Carleton College, 10, Aux., .16.10; Owatonna, 32.71; Pelican Rapids, 73 cts.; Princeton, 3.50; St. Cloud, 61 cts.; St. Paul, Plymouth Ch., 26.32, St. Anthony Park Ch., 22; Sauk Centre, 9.95; Sauk Rapids, 1.51; Staples, 1.25; Villard, 53 cts.; Waseca, 15; West Dora, 64 cts.,	408 83
THANK OFFERINGS: New Ulm, 5.61; Medford, 2.15; Minneapolis, Plymouth Ch., 37.35; Sauk Centre, 11.88,	56 99
JUNIOR: Minneapolis, Plymouth Ch., 2.50; Northfield, 55; Wadena, 2.65,	60 15
C. E.: Anoka, 55 cts.; Little Falls, 1; St. Cloud, 22; Zumbrota, 8,	31 55
JUVENILE: East Duluth, Jun. C. E., 1.07; Lake Park, 44 cts.; West Duluth, 63 cts.,	2 14
SUNDAY SCHOOLS: Benson, 2.30; Douglass, 5; Freeborn, 1; Medford, 6.78, Mrs. Cory's Cl., 1; Rochester, 8; St. Paul, Plymouth Ch., 3.94; Villard, 1.35; Wadena, Birthday Fund, 6.20; West Duluth, 1.25,	36 82
SPECIAL: Hutchinson, 2.94; Minneapolis, Plymouth Ch., Thank Off., 10,	12 94
KOBE COLLEGE: Bristol, 10; Caledonia, C. E., 4; Medford, Aux., 3.93,	17 93
SILVER FUND: Minneapolis, Fifth Ave. Ch., Mrs. Willis A. James, 1; New Richmond, 1.20, Y. L., 1; Northfield, Mrs. Mary Pinkerton McCreery, 1; Winona, First Ch., Mrs. Henry Stevens, 25,	29 20
Total,	656 55
Less expenses,	18 04
Total,	638 51

## MISSOURI.

## First Statement.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Amity, 10.50; Breckenridge, 11.51, Thank Off., 5.70; Cameron, 5; Kansas City, Clyde Ch., 14.55; St. Louis, Pilgrim Ch., 76.40; Neosha, 7,	
JUNIOR: Breckenridge, 16.15; Kansas City, First Ch., 9.50,	130 56
SILVER FUND: Amity, 5; St. Louis, Pilgrim Ch., 105,	25 65
Total,	110 00
Total,	266 21

## Second Statement.

Amity, 3.50; Aurora, 7; Carthage, 24.50; Lebanon, 20; Neosha, 9.01; Old Orchard, 38.42; Pierce City, 7.35; Springfield, 10; St. Joseph, 8.75; St. Louis, First Ch., 55, Pilgrim Ch., 45, Compton Hill Ch., 15, Hyde Park Ch., 37.44, Central Ch., 14,	
JUNIOR: Old Orchard, 11.65, Springfield First Ch., 10,	294 97
SILVER FUND: Amity, Mrs. Field, 5; Kansas City, Mrs. J. C. Gates, 25; Meadville, Mrs. M. B. Goodale, 25; Neosha, 2.50; Old Orchard, 25; Pierce City, 3.40; St. Louis, First Ch., Miss A. Litton, 25, Pilgrim Ch., Mrs. A. Stimson, 25, Mrs. S. Bonner, 25, Special Gift, L. A. K., 15,	21 65
Total,	492 52

## MONTANA.

BRANCH: Mrs. Herbert E. Jones, of Livingston, Treas. Billings,	6 65
JUNIOR: Livingston,	7 35
Total,	14 00

NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Buxton, 10; Mayville, 10,	20 00
JUVENILE: Mayville, Coral Workers, 5; Buxton, Pearl Gatherers, 1; Fargo, Star M. B., 4,	10 00
SILVER FUND: Cumings,	1 00
Total,	31 00

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Ainsworth, 11.95; Ashland, 30; Arlington, 3.50; Arborville, 8.75; Arca- dia, 1.10; Bertrand, 1.06; Bladen, 1.37; Blair, Aux., 22.49, Personal, 10; Crete, 20.25; Columbus, 12.50; Camp Creek, 5; Clarks, 7; Doniphan, 2.50; Exeter, 25; Fairfield, 7; Franklin, 10.50; Fremont, 19; Thank Off., 19.48; Grand Island, Mrs. T. Robinson, 1; Holdrege, 6.47; Hastings, 10; Indianola, 16.75; Kearney, 10; Long Pine, Mrs. Walters, 10; Lincoln, Plym- outh Ch., 21.32, Silver, 7, First Ch., 31.49, Vine St. Ch., 4.74; Milford, 16.48; and Thank Off., 5.66; Norfolk, 16.48; Neligh, 14.62; Omaha, First Ch., 47.56, Plymouth Ch., 50.99, St. Mary's Ave. Ch.; 6, Silver and Thank Off., 46.86, Hillside Ch., 5, Saratoga Ch., 1.13; Rising City, 5; Red Cloud, 7.73; Riverton, 4; Syra- cuse, 16.32; Scribner, 5.90; Urbana, 98 cts.; Wallace, 5.82; Waverly, 7.25; Wau- hoo, First Ch., 10.31, Miss Wright's coll., Wallace, 63 cts.; Weeping Water, 10.50; York, 18.73,	646 44
JUNIOR: Franklin, 2.45; Lincoln, Vine St. Ch., 16.50; Omaha, St. Mary's Ave. Ch., 18.75, const. L. M. Agnes McDonald, First Ch., 40; Pierce, 20,	147 70
JUVENILE: Arborville, K. D., 2; Bladen, 50 cts.; Blair, 2.54; Curtis, 2.15; Exeter, Band of Mercy, 1.05, K. D., 2.50; Norfolk, Light Bearers, 12, Willing Givers, 3.35; Omaha, Plymouth Ch., Miss. Workers, 5, Cradle Roll, 3.31, First Ch., 15, Miss. Workers, 6.75; Riverton, Buds of Promise, 5; Sutton, Dayspring Band, 3.62, One Cent a Day, 1.83,	66 60
C. E.: Aten, 10; Ashland, 6; Aurora, 1.75; Blair, 20.77; Columbus, Jun. End., 1.10; Cambridge, 5; Curtis, 2; Exeter, 5.42; Fremont, 19; Franklin, 6; Grafton, 5; Lincoln, Plymouth Ch., 15.61, Vine St. Ch., Jun. End., 6; Linwood, 2; Omaha, Plymouth Ch., 14, St. Mary's Ave. Ch., 20, Jun. End., 5, Saratoga Ch., Miss. Workers, 1.75; Scribner, Miss. Work- ers, 4,	150 40
SUNDAY SCHOOLS: Arborville, 6; Bladen, 67 cts.; Bisbee, S. S., 13.35; Cambridge, 3.25; DeWitt, 3; Fremont, 15; Kearney, 4.15; Omaha, St. Mary's Ave. Ch., 19.69,	65 11
Less expenses,	1,076 25
Total,	1,073 50

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria,  
Treas. Alexis, Mite Box Soc., 7.06; Am-  
herst, 3; Andover, 18.23; Ashland, 16.50;  
Atwater, 10; Austinburg, 14, Miss V. A.

Haight, 10; Belpre, 20; Berea, 10.25; Ber- lin Heights, 9; Bristolville, 10; Brook- lyn, 8.85; Brownhelm, 5.63; Chardon, 6.35; Claridon, 10; Clarksfield, 5; Cincin- nati, Central Ch., 17; Cleveland, First Ch., 29.50, Franklin Ave. Ch., 5, Plym- outh Ch., 33; Columbus, Plymouth Ch., 44.26; Conneaut, 20; Coolville, 13.40; Cortland, 8.75; Cuyahoga Falls, 3.79; Elyria, 167.18; Geneva, 20; Harbor, Sec- ond Ch., 6; Harmer, 89; Hudson, 10.80; Huntsburg, 23.55; Jefferson, 12.50; John- sonville, 1; Kent, 20; Kirtland, 6.25; Kinsman, 44; Lindenville, 9; Lodi, 1.75; Lyme, 19.50; Madison, 9; Marietta, 78.60, Hadley Memorial, 30; Marysville, 15; Medina, 22.25; Newark, Plymouth Ch., 10; North Bloomfield, 2.50; North Mon- roeville, 11; Norwalk, 5.12; Oberlin, 138.28; Olmstead, Second Ch., 1; Paddy's Run, 8.50; Richfield, 25; Ridgeville Cor- ners, 15.75; Rootstown, 9.12; Ruggles, 30.50; Sandusky, 15; Sheffield, 15; Spring- field, First Ch., 21; Steuben, 12; Steu- benville, 6.11; Toledo, Washington St. Ch., 8; Twinsburg, 8.60; Unionville, 13.05; Vermillion, 1; Wakeman, 5.80; Welling- ton, 20.62; West Andover, 12; Windham, 4; York, 15,	1,345 96
JUNIOR: Andover, Y. P., 12; Columbus, Eastwood Ch., 10, Plymouth Ch., 40; Lyme, Y. P., 20; Marysville, 4; Medina, 25; Oberlin, Coll., 20; Rootstown, 4.10,	135 10
C. E.: Austinburg, 10; Brooklyn, 10; Cleve- land, First Ch., 35, Plymouth Ch., 50; Elyria, 25; Marietta, 10; Oberlin, First Ch., 22.20; Richfield, 3, Jun., 5,	170 20
SUNDAY SCHOOLS: Oberlin, First Ch., Miss Andrews' Cl., 40, Mrs. Goodrich's Cl., 11.10,	51 10
JUVENILE: Conneaut, 2.33; Elyria, King's Messengers, 15; Cortland, Tamil Band, 1.40; Lindenville, Buds of Promise, 10; Marysville, Willing Workers, 3; Rug- gles, Coral Workers, 10,	41 73
SILVER FUND: Alexis, Mite Box Soc., 2; Andover, 18; Brooklyn, 1; Brownhelm, 13.91; Cincinnati, Central Ch., 1; Cleve- land, First Ch., 50 cts., Plymouth Ch., 40; Geneva, 13.65; Lodi, 3; Lyme, 2; Madison, 2; Medina, 10, Y. L., 1; Newark, Plymouth Ch., 5; Oberlin, 3.45, Miss Bessie H. and Miss Alice Little, to const. L. M. Mary E. Chamberlain, 25; Paddy's Run, 50 cts.; Richfield, Mrs. H. P. Mac- key, 2; Rootstown, 2; Sandusky, 25; Shef- field, 7; Tallmadge, 19.05; Toledo, Cen- tral Ch., 8; Unionville, 2; Wakeman, to const. L. M.'s Miss Vina Peck and Mrs. Bund, 54; Wellington, 3,	264 06
THANK OFFERINGS: Burton, 5; Chardon, 4.65; Clarksfield, 13.60; Cleveland, First Ch., 6.40; Conneaut, M. B., 10; Coolville, 1.85; Geneva, 12.35; Hudson, 1.20; Iron- ton, 10; Jefferson, 4.50; Lindenville, 7; Lodi, 5.25; Marietta, 36.55, Y. L., 11; Me- dina, Y. L., 4.38; Norwalk, 3.19; Oberlin, 82.14; Ridgeville, Mrs. Mills, 3, Mrs. Seelye, 1; Ridgeville Corners, 4.35; Root- stown, 13.32; Springfield, First Ch., 12; Twinsburg, 3.40; Unionville, 11.95; Wau- seon, 14.43; Wellington, 74.69,	357 20
Less expenses,	2,365 35
Total,	2,359 60

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Armour, 10; Elk Point, 3.57; Lesterville, 4.57; Mitchell, Bethel Ch., 5.50; Redfield, 5.60; Valley Springs, 2.50; Yankton, 18.49,	50 23
JUNIOR: Yankton, Y. P.,	1 36
JUVENILE: Hetland,	5 00
THANK OFFERINGS: Canton, 8; Lester-ville, 2; Yankton, 17.67,	27 67
SILVER FUND: Armour, S. S., 6.70; Web-ster, Miss N. J. Dickenson, 1; Yankton, 1,	8 70
Total,	92 96

WISCONSIN.

First Statement.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Berlin, 9.60; Beloit, First Ch., Miss Mary Porter, 2.58; British Hollow, Mrs. E. L. Davies, B. D. G., 6; Columbus, 26.79; De Pere, 10; Eau Claire, 9.43; Fond du Lac, 8; Green Bay, 25; Grand Rapids and Centralia, 12.61; Hayward, 3.35; Koshkonong, 8.75; Oconomowoc, Mrs. Woodruff and family, 7; Ripon, 45; River Falls, 6.95; Rosendale, 12; Waupun, 50; Wisconsin, Ladies in Convention, 14.92,	257 98
SILVER FUND: Fond du Lac, 2; White-water, 2.52, Mrs. Ellingwood, 1,	5 52
JUNIOR: Columbus, C. E., 10; Fond du Lac, Y. L., 15; River Falls, 6.40; Wau-kesha, Covenant Signers, 15,	46 40
JUVENILE: Green Bay, S. S., for Bridge- man School, 20; River Falls, 3.33,	23 33
	333 23
Less expenses,	6 66
Total,	326 57

Second Statement.

Appleton, 30.50; Antigo, 18.75; Beloit, First Ch., 25, Second Ch., 10; Brandon, 32.19; Baraboo, 13.50; Bloomer, 3; Brodhead, 17.10; Delavan, 16.30; Evansville, 11; Hartland, 2.50; Janesville, 22; Kenosha, 16.50; Lancaster, 17.45; La Crosse, 1.60; Menominee, 6.70; Milwaukee, Pilgrim Ch., 19.53; Milton, 11; Oshkosh, Zion Ch., 17; South Leeds, 14.35; Stoughton, 7.75; Shopiere, 5.36; Tomah, 6.20; Waukesha, 19; Windsor, 18,	362 33
SILVER FUND: Janesville, 4.50; White-water, Mrs. Langdon, 1,	5 50
JUNIOR: Beloit, First Ch., Y. L., 18.31; Brandon, Y. L., 9.50; Burlington, Y. L., 19.65; Janesville, Loani Band, 75; La Crosse, Y. L., 60; Milton, C. E., 5; Sho- piere, 1,	188 46
JUVENILE: Beloit, First Ch., 9.62; Bran- don, Coral Workers, 15; Janesville, 2.27; Kenosha, 14.20; La Crosse, Coral Work- ers, 4.75; Milton, Jun. C. E., 4.00; Wau- kesha, Forget-me-nots, 10,	59 84
	616 13
Less expenses,	12 32
Total,	603 81

THIRD STATEMENT.

Elroy, 10; Eau Claire, 25; Madison, 70; Pleasant Valley, 3; River Falls, 28.60; Sun Prairie, 34.65; Sparta, 39.31; Viro- qua, 7.25; Waupun, 12.75; Wisconsin, 31 cts.,	230 87
SILVER FUND: Sparta, Aux.,	9 50
JUNIOR: Burlington, 6; Sparta, C. E., 3.50; Stoughton, C. E., 1.04; Waupun, C. E., 10,	20 54
JUVENILE; Eau Claire, Doshisha Band, 9; Sparta, 7.03; Viroqua, Coral Workers, 1.30; Waupun, Jun. C. E., 2.25,	19 58
	280 49
Less expense,	5 61
Total,	274 88

ARIZONA.

Tempe.—Thank Off.,	11 30
Total,	11 30

CALIFORNIA.

Oakland.—Mrs. M. A. Pinkerton,	3 00
Sacramento.—A Friend, Silver,	25 00
Tulare.—A Friend,	10 00
Total,	38 00

CHINA.

Shansi.—Miss Rowena Bird,	5 00
Total,	5 00

FLORIDA.

Mannville.—Mrs. F. R. Haskins, Thank Off.,	1 00
Total,	1 00

JAPAN.

Kobe.—J. E. D., Silver,	1 00
Total,	1 00

NEW HAMPSHIRE.

Hanover.—Rev. S. C. Bartlett, in the name of the late Mrs. Mary L. Bartlett,	106 00
Total,	106 00

NEW YORK.

Esperance.—Mrs. Sene Turnbull, Silver,	1 00
Total,	1 00

TEXAS.

Sherman,	5 00
Total,	5 00

TURKEY.

Marash.—Miss Harriet A. Lovell,	5 24
Oorfa.—Miss Corinna Shattuck, Silver,	1 00
Total,	6 24

MISCELLANEOUS.

Sale of leaflets, 8.44; envelopes, 83 cts., boxes, etc., 5.40,	14 67
Receipts for month,	14,871 87
Previously acknowledged,	47,395 63
Total since October, 1892	\$62,267 50
MISS JESSIE C. FITCH, Ass't Treas.	



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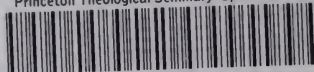


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